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Biographies of Six Canadian Counsellor Educators: Stories of Personal and Professional Life

by

Denise Joy Larsen ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment
of the requirements for the degree of Doctor of Philosophy

in

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled Biographies of Six Canadian Counsellor Educators: Stories of Personal and Professional Life submitted by Denise Joy Larsen in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Counselling Psychology.

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DEDICATION

This dissertation is dedicated to my family. Mere words cannot convey the importance of your presence in my life. In so many ways, you make life wonderful.

This dissertation is also dedicated to the many counselling professors and students, who daily seek to learn and grow within the complicated environment of academia.

ABSTRACT

This study used a narrative analytic methodology (Polkinghorne, 1995) to investigate the experience of six long-time counselor educators in Canada. The participants were purposely selected from various regions of the country from the east to the west coasts. A review of the literature on counsellor educators reveals this area to be underresearched. Little or no historical information is available on the growth of counsellor education in Canada since its inception during the 1960's. Three primary areas provide background information on the experience of counsellor educators. First, debates reveal unresolved professional identity issues between various psychological specialties including counselling psychology, clinical psychology, and counselling. Second, while much information is available on student counsellor development less is available on counsellor supervisor or professor development. Third, research on academic culture reveals it to have a profound impact and often negative impact on the experiences of faculty. Because little information regarding the counsellor educators' experience exists the purpose of the study was to explore the experience of long-term counsellor educators.

Interviews were conducted with each of six individuals who had been employed in counselling psychology education within a Canadian university, department of educational psychology, for 25 years or more. All participants were men and were retired at this close of the research project. The analysis resulted in six separate biographies. Because the identity of the participants is made public in this document, special procedures were taken to ensure that disclosure of personal details of the participants' lives was ethical. These procedures included: an initial information sheet to participants, an initial participation consent form, numerous opportunities for participant/researcher dialogue on each biographical document, the opportunity for each participant to read the other participants' biographies prior to full public disclosure, and a final consent form to release the biography publicly.

A number of interesting and captivating stories as well as important themes emerged within each biography. Issues such as career development, historical trends, ethics, academic climate, collegiality, counselling definitions, spirituality, future trends, and differing emphases on teaching, research, or theory are discussed. In addition, a trend appeared to develop across the biographies. With biographies that consistently began in early childhood, each participant appeared to highlight early life experiences that lead him in the direction of counsellor education and ultimately pointed to his area of specialization in the field. The importance of personal experience as integrated into the professions of counsellor education and counselling are discussed. Possible implications for reflective practice, the academic climate, counsellor educator development, mentorship, the research vs. teaching debate, the nature of counselling psychology, accreditation, faculty hiring, and future research are provided.

PREFACE

The research journey could be told in many ways. I offer this story as an introduction to the research project. The characters are composite creations. It is not a literal re-telling, nor is it a direct metaphor. Rather, it is offered simply as description and another way of looking at the research.

In this tale, the neophyte counsellor Merlyn, having just glimpsed the professional skills within her, sets out on a quest seeking wisdom. She crosses the country, climbing tall Ivory Towers to where the Sorcerers live. Armed with a single question, and face to face with each Sorcerer cast in white halo hair, she asks, "What is counselling and what is it to teach?". When asked this question, the first guru responds with a story, a story about his childhood and little incidents of life. "Hmmm . . .", she sighs. She asks the question again, only to receive more stories. "He must not understand that I have traveled a great distance and that my question is genuine", she thinks. She decides to move on. There are others and she will find them.

It is a vast land. After trekking many miles, she locates the next tower. Again, she ascends the long staircase to the top of the tower. She passes many doors until she reaches the sorcerer assigned to questions like hers. Again, she asks her question. Again, she is told a story about his childhood and other little details. She is perplexed. What is she to make of this? And so a third trek, a third sage, and a third story. Then a fourth, a fifth, and a sixth.

Tired and confused, Merlyn returns home. She doesn't live in a tower. She lives near the earth. She sits with the stories -- waits, ponders, and struggles . . . "Where was the answer to her question?". She was touched by the gentle answers of the Sorcerers but wonders . . .

. . . some things take a while to understand.

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This research has felt like a team effort from the beginning and I have been blessed to have the support of many dedicated individuals on this research journey. I want to begin by expressing my sincere gratitude for Dr. Ronna Jevne for her constant support and honest feedback. Her overall positive regard for my work has meant a great deal to me and I have been ever amazed at her ability to respond with just the words I needed to hear at flagging moments. You have been awesome.

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To my research participants, I wish to convey a most heartfelt thank you. I cherish the time that I have been able to spend with each of you. Far beyond the end of this research project, I will continue to be affected by the time I have had to spend with each participant. Without each participant's willingness to open himself to this research and to me, this research would have never been possible. I am grateful for the risks you have taken in becoming involved in this project. I once referred to my participants as a group of "really cool dudes" and I still think so!

I am fortunate to have a wonderful family. My deepest thanks to them for their loving support through the doctoral program and dissertation project. Heartfelt appreciation is especially reserved for my dad, Laverne Larsen, for his hours of editing without complaint. He has been a constant source of challenging discussion and debate. Thanks also to my mom, Doreen Larsen, for her abiding belief in me. To my sister, Janine Larsen, a high school English teacher, thank you for Merlyn. And, to my brother Cameron, thank you for your quiet pride in me.

My husband Michael Gulayets, an accomplished researcher himself, has been an abiding source of academic, computer, and emotional support through the research process. I am deeply grateful for all that he is and especially for the lively and thought provoking discussions that lasted long after we had actually finished supper. My thanks go also to my one-of-a-kind in-laws. To me, they embody the concept of unconditional love.

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CHAPTER ONE

INTRODUCTION: CHANGING TIDES

Tides of change are forever altering the face of counsellor education in Canada. Like many other university departments (Karpiak, 1997; Weiland, 1995), departments of counselling psychology across the country have been staffed and led by professors primarily hired during the 1960's and 1970's. Now twenty-five or more years later, these individuals are reaching or have reached retirement age. As Zimpfer and DeTrude (1990) noted, "Many professors who were hired in the 1960's 'boom growth years of counsellor education are retiring or will retire soon" (p. 56). The configuration of the shoreline which demarks counsellor education is changing as surely as waterfronts change with each inevitable flow of the tide. I sensed that without timely research attempting to catch this "snapshot in time" we would forever lose the opportunity to learn from these early navigators.

In many ways, our retiring counsellor educators are a link to the history and early foundations of our young profession in Canada. They have weathered the ebb and flow of changing trends in psychology. In addition, they have been instrumental in shaping the face of counselling psychology through their relationships with countless counselling students across Canada. Finally, counsellor educators close to retirement carry within themselves the lived experience of growth and development through the career of a counsellor educator.

At the inception of this research project, it was my sense that conversations with long-term counsellor educators had the potential to provide insight and depth to our understandings of the counsellor educator/student relationship -- an aspect of my own graduate education which I considered vitally important. In addition, I hoped that an understanding of the participants' experiences would provide information and a personal understanding of some of the individuals who have been pivotal in the proud history of this profession.

The Research Question

Several avenues brought me to the research question; a question deceptively simple in its asking. I was to discover that its answer was more multi-faceted than I could have imagined.

"What is the experience of long-term counsellor educators in Canada?"

My hope was to learn from the participants what they considered to be the most important aspects of their experiences in the field and how these might be related to their overall life experiences. Because these experiences would be situated in time and place, a historical component to the research would be inseparable. While I recognized the obvious status differences between myself, as student, and my participants, as professors, I hoped that in earnestly attempting to establish a respectful, meaningful relationship with my participants, I would begin to learn about what had been meaningful to them, as counsellor educators over a lifetime.

Reasons for the Study: Distant and Close Perspectives

The objectives for the research were multi-fold. Some were clearly "professional", i.e., easy and safe to elucidate with a literature search and a good argument. Others were much more personal -- and therefore less safe to discuss. These never made it into my dissertation proposal, nor were they even hinted at during my candidacy examination. It is a measure of the impact of the research on the researcher that they appear in this chapter.

From A Distance

The "professional" objectives and background literature to support this research appear in the following chapter and can be very briefly highlighted as follows:

1. Since little information on the specific individuals involved in counsellor education in Canada exists, an historical account of the experiences of long-term educators would make a valuable contribution to our understanding of the professional identity of counselling psychology in Canada.
2. Many trends in psychology have moved through the discipline over the years. It would be valuable to learn how experienced counsellor educators have chosen or dismissed various theories and practices over time. It would also be interesting to learn how counsellor educators made decisions about their practice as trends changed.
3. Several theories of counsellor development have been advanced. Nevertheless, little attention has been given to the stories of counsellor educator development.

What changes might have been experienced over a career lifetime in counsellor education? And, what was seen to influence these changes?

From a Little Closer

Personal reasons for conducting this research project are harder to enumerate. They come more easily in narrative form because they have a history that puts them into context for me.

> *In my future I plan to maybe become a teacher and/or an orchestra instructor at a school. I have another idea of what I might like to be. I might like to be a counsellor at a college. That's what my dad is and I think that's a pretty neat job. I like working with people so these would all make a good career. I am not so worried about my wages. I think that I would lik (sic) good wages but helping others is really more important. (Larsen, 1978, p. 19)*
>
> *- Seventh grade language arts assignment, "Me: An autobiography"*

For as long as I can remember I wanted to become a counsellor. After various career excursions and life interludes[1], I found myself in graduate school enroute to fulfilling this childhood dream. In many ways, my experience at graduate school (both masters' and doctoral programs) brought blessings and challenges completely unanticipated. Academically, I performed better than I ever knew I could. I consistently received the support and encouragement of my professors -- even professors with whom I quietly held strong differences of opinion! I was challenged and invigorated by the opportunity to push myself to new places -- exploring and creating.

During the first year of my doctoral program, a program requirement sparked an unexpected passion in me. As part of my doctoral practicum course, I was required to supervise new masters' level students beginning their practicum sessions. Quite honestly, I came to adore this experience. I found a joy in working with these masters' students.

Here the connection between personal and professional seemed obvious to me. To the supervision relationships, I brought my own very fresh memories of my first practicum course, replete with both excitement and trepidation. I found myself continually intrigued with the resources that the supervisees brought (often unawares) to their fledgling counselling sessions. Conversations with students seemed to sway in a natural, comfortable, and sometimes intense shifting of discussion about the needs of the client, the place and needs of the neophyte counsellor, and my knowledge and experiences both personal and professional, as they seemed relevant.

By the close of this experience eight months later, I had read everything I could possibly find time to read on supervision, mentoring, and counsellor development. What I knew less about was the experience of supervisors. I began to realize, from an inside perspective, that the background experiences and life stories of the supervisor/teacher were critical to the learning environment. I began to think that the split between personal and professional was deceptively artificial in some ways. With a taste of joy in providing supervision and a place to integrate personal and profession experience successfully, I had even begun to ponder an academic career myself. Naturally, I began to wonder about my professors!

My eyes were open. I knew my own story as a supervisor. I knew what I brought to the supervision/teaching relationship and I knew what approach I had attempted to take. I began to wonder about the life stories of my professors and why they taught the way they did -- or for that matter why they chose to teach at all! What drew them to the profession? I knew very little about this aspect of my professors' lives. Previously, I suppose, I had not wondered about these things very much. Yet, I lived a daily relationship with them. In many ways, as a student, I lived and was blessed by their decree. I wondered who they were and how this shaped their work and their relationships with the field and with students (like me). I was ready for them to become human because I knew that my own humanity was intimately connected to my own supervision and teaching.

My research question, "What is the experience of long-term counsellor educators in Canada?" really ran a little deeper. "Who are these people? Why did they chose this profession? How did their experience and social contexts affect their role as professors? What did counselling mean to them? What, if anything, brought them to their field? Could this make a difference to counsellor education? Could it make a difference to me? To others? They were the other half of the student/teacher equation. I understood my perspective, as student. I wanted to understand theirs.

Biographies: A Narrative Methodology

"There is properly no history, only biography" (Emerson, 1993).

Clearly, several routes brought me to the study of counsellor educators' life experiences including: historical questions, theoretical questions, pedagogical questions, and personal wonderings. I decided to approach the research using a narrative methodology. While many written forms are encompassed by narrative analytic methodology (Bujold, 1990; Clandinin & Connelly, 1994), I envisioned a series of biographies as the final result. I believed that this approach held the promise of exploration and discovery appropriate to the study of a topic which had received little research attention. I planned to begin by going to the source, by asking counsellor educators themselves for both their "learned/academic" expertise on the topic of counsellor education as well as their "field" expertise born of lived experience. This focus on the interplay between theoretical and research knowledge in balance with practical wisdoms lead naturally to biography. In an insightful article surveying biographical methods across the social sciences, Charles Bujold (1990) makes the following observation, "Biographies are seen as the link between research and practice" (p. 59). Further, Polkinghorne (1995) advanced that the narrative researcher [or biographer] is not simply producing a description of action but is writing a history. Such a methodology was just what I sought.

Comments on Terminology and Language Usage

To ease readability of the research, a short summary of terms used in this research is in order. With respect to the research question:

"What is the experience of long-term counsellor educators in Canada?"

Long-term: is defined as having practiced for a minimum of 25 years in counsellor education, and

Counsellor educator: refers to individuals holding positions as counselling professors (either practicing or retired) within Canadian university counselling psychology departments.

The reader will also note that I use several terms to refer to the research participants. The terms include: *participant, co-researcher*, and *co-author*. There are several reasons for this. First, I vary the use of the terms to ease redundancy and enhance flow for readability purposes. Second, and more important, each term suggests varying levels of participant involvement and differing roles. While always attempting to maintain a respectful relationship with my co-researchers, the use of various terms merely serves to highlight the ever changing flow in relationships in the research process. Where the term *participant* honours a measure of research involvement, *co-researcher* enhances this, clearly highlighting the integral role of the participant's expertise on his experience. Further, in this research, I have come to see the participants as *co-authors* in the construction of their biographies, and I have included the use of this term as well.

Finally, because all the participants are male, I predominately use the pronoun "him". In addition, concerned about the use of gender-fair language, I occasionally use both the first and last name of authors. In doing so, the shared expertise of both genders is revealed. For the reader, the inclusion of an author's first name may also heighten the sense of a connection between the writer as a person and their work.

Overview of the Research Text

The overall chaptered format of this research has the appearance of traditional psychological research. Yet, as the reader may have discovered already, I have taken the latitude to alter the structure of the research presentation to enhance presentation and understandability. At all times, I attempt to maintain an ethic of respect for the research participants, the reader, and myself.

Following this introductory chapter, Chapter Two is a review of the literature as it relates to counsellor education and counsellor educators. Chapter Three is a representation of the research methodology. It overviews narrative analytic theory and describes the narrative methodology employed in this study. The Fourth Chapter of this dissertation corresponds to the results as well as discussion chapters found in most traditional dissertation projects. It consists of six independent "books" each corresponding to the biography of one of the six research participants. Finally, Chapter Five, is a closing chapter entitled, "Reflections and Directions", and contains some of my thoughts, at the close of this research, on both the results and the methodology.

CHAPTER TWO

THE LITERATURE: CONTEXTS OF COUNSELLOR EDUCATORS' EXPERIENCE

Perhaps it is the tendency of helping professionals to focus on the needs of others rather than themselves that leads to the dearth of information about counsellor educators. This lack of information has changed little since Jevne (1981) first noted that, "little is known regarding the counsellor educator" (p.58). Certainly a great deal of information has been generated about the experiences and needs of student counsellors. Yet, in the education of counselling students, their professors are an equally important aspect of the equation. While a student's sojourn at university is often time limited, the university is life for long-term counsellor educators. Interestingly, no single body of literature on counsellor educators is even remotely comparable to the literature that addresses counselling students' experiences and needs. Instead, a disparate collection of sources from differing areas hints at possible influences on the career experience of counsellor educators.

The following provides a description of the literature search strategies employed. Seeking information on counsellor educator experiences, several databases were searched employing various search terms. In addition to searching the University of Alberta GATE (Getting Access to Everything) library catalogue system, I also ran computer searches on the Educational Resources Information Center (ERIC), PSYCHinfo, Dissertation Abstracts, and Academic Search Full-text Elite (EBSCOhost) (multi-disciplinary) data bases. A manual search of the University of Alberta's University Teaching Services

(UTS) library also revealed valuable information. Finally, materials referenced in other works were also often included in the literature review. Search terms (using both Canadian and American spellings) were identified via several means including: keyword indexes, various GATE search strategies, and immersion in the literature. I will not list all search terms employed but a sampling includes: counsellor education, counsellor educators, counselling psychology, identity, counsellor development, supervisor development, supervision, academic climate, faculty development, biography, and autobiography. No limits were placed on the year of publication in conducting the literature search.

In terms of the time frame for the literature review, an initial review of the literature was conducted for the research proposal and this was subsequently supplemented following the biographical analysis. Specifically, new sections on the academic culture and academic biographies were added to the review. In addition, more recent articles were added to the review and one section on counsellor development was dropped as it appeared to bear only tangential relevance to the topic following the biographical analysis.

As a result of this search of the literature, and in an endeavour to highlight issues related to the experiences of those who have been long-term counsellor educators, I have identified four distinct bodies of literature to review. Because no single body of literature specifically addresses the experience of counsellor educators, these four topics are provided as an overview. My intention is to provide the reader with contextual information about the topic while leaving explicit and full descriptions of experience to the narrative analysis. In a sense, this literature review is like an archeological expedition to a mysteriously vacated counselling psychology department. Each body of literature presents us with a quiet room filled with papers that hint at the life of the inhabitants of the department and provides us with questions about their existence. Ultimately, we meet these inhabitants but first we begin our acculturation as we search through quiet rooms surveying the extant literature and looking for clues about the experiences of counsellor educators.

Each of the four areas (or rooms) of literature reviewed represents differing aspects of the counsellor educator's career context. First, counsellor education, as a profession, has been studied and issues addressing *professional identity* have taken the fore. Second, as intimated earlier in the introduction to this chapter, many theorists and researchers have investigated the counselling supervisory relationship with primary focus centering on supervisee developmental models. Unfortunately, the *development of counsellor educators as supervisors* has received much less theoretical and research attention from the profession. A third form of information is available regarding *academic development and the university environment* itself -- i.e., the context in which counsellor educators practice. While increasing attention has been paid to academic environments over the last years, little attention has been directed specifically at addressing workplace environments in counsellor education. Finally, with the growing popularity of narrative approaches and encouragement of reflexive practice, *autobiographical and biographical accounts of academic life* have begun to appear. To varying degrees, these accounts tend to address each of the above areas placing them in context with other life experiences. I review each of these four major areas in turn.

Room One: Counselling Psychology and Education as a Discipline

A brief review of the history of counselling psychology is provided in this literature review as a means of background to the debates about professional identity. In addition, it provides an historical context for the life stories of the participants. To begin, a definition of counselling psychology is provided. Further, I specifically focus on historical and current professional identity issues in counselling psychology. These issues are important for three reasons. First, long-term counsellor educators have lived through many of these debates in the profession. Second, counsellor educators have worked to educate counselling students for decades in an environment in which a clear sense of vision and direction for the profession of Counselling Psychology has been lacking (Hanna & Bemak, 1997). Third, some authors (Hiebert, Simpson & Uhlemann, 1992; Simpson, 1993) strongly suggest that counsellor educators have a large role to play in resolving professional identity issues by preparing counselling students for the roles which they are most likely to face upon graduation.

Definition of Counselling Psychology

Despite many professional controversies, which will be discussed later, the definition of counselling psychology has remained remarkably consistent over time. According to Brown and Lent (1992), "counseling psychologists continue to embrace a coherent, yet flexible, core identity and a stable set of human service and scientific values that lend continuity to the specialty" (p. xi). Gelso and Fretz (1992) summarized a definition of counselling psychology which finds its roots in the early development of counselling and which continues to be endorsed both in the United States and Canada. They have identified five unifying themes in the history of counselling psychology practice and theory.

1. Focus on intact (normal) as opposed to severely disturbed personalities
2. Focus on people's assets and strengths and on positive mental health regardless of the degree of disturbance
3. Emphasis on relatively brief interventions
4. Emphasis on person-environment interactions, rather than an exclusive focus on either the person or the environment
5. Emphasis on educational and career development of individuals and on educational and vocational environments

American and Canadian Perspectives

According to Robertson and Paterson (1983), the development of counselling in Canada has followed its own progression based on unique characteristics of Canadian political heritage, and provincial jurisdiction. Nevertheless, counselling history in Canada has been influenced by American developments. For this reason, I begin with a brief description of counselling development within the American context. In addition, some have suggested that a keen observance of the pitfalls experienced in the development of counselling professions in the United States may allow Canadian counsellors to avoid similar difficulties in Canada (Martin, 1988).

Development of the Discipline in the United States

Gelso and Fretz (1992) have characterized the historical stages of American counselling psychology developmentally. They identified five stages in the growth of the profession from its *infancy* in the 1940's through to *maturity* in the 1990's. Throughout, the profession's history reflects the pivotal role that professional identity issues have played over time. Often, turf wars between guidance, counselling, counselling psychology, and clinical psychology have prevailed, leading to ambiguous professional identity and unclear distinctions between the differing specialties (Hanna & Bemak, 1997). Ultimately, Gelso and Fretz have characterized the profession of counselling psychology as working toward a "unified diversity" meant to describe a unified professional perspective held by counselling psychologists across diverse settings.

Canadian History and Perspective

The Canadian perspective on counselling psychology has no doubt been influenced by parallel developments in the United States. As in the United States, professional identity issues appear to consume the greater part of material written on the profession of counselling psychology and education. Consequently, counselling psychology's professional identity appears no clearer in Canada. This is the context out of which the counsellor educators in this study worked. Until 1965, at the inception of the Canadian Guidance and Counselling Association, no national body representing counselling psychology or counselling even existed. If, as Gelso and Fretz (1992) assert, counselling psychology has a mature professional identity in the United States, it would seem that the identity of the profession in Canada may not be as fully developed (Hiebert & Uhlemann, 1993). Based on surveys of counselling psychologists in Canada, some researchers have suggested that counselling psychology in Canada is undergoing an identity crisis (Hiebert, Simpson, & Uhlemann, 1992; Simpson, 1993). Others have been more optimistic about the professional stature and future of counselling and counselling psychology in Canada (Westwood, Bujold, & Sawatzky, 1995).

Similar to some of the five unifying principles that Gelso and Fretz (1992) identified, Robertson and Paterson (1983) characterized a human philosophical basis for counselling in Canada in the following manner. "Personal worth, dignity, and uniqueness of individuals are assumed as is the notion that one's behaviour represents a purposeful attempt to satisfy personal needs in society and that one has the right to self-direction and responsibility for making one's own decisions" (p.490).

Robertson and Paterson (1983) briefly identified theoretical trends in counselling in Canada. As early as the 1940's proponents of the Canadian guidance movement were involved in assisting students in the identification and development of their occupational, physical, social and emotional interests. Later, during the 1960's, the focus on one to one psychotherapy increased. According to Robertson and Paterson, during this era in counselling, "the Rogerian client-centered approach dramatically affected guidance and counselling services in Canada" (p. 491). In fact, this is the era when all participants in this research project were hired into counsellor education departments across Canada. During the 1970's and 1980's there was a shift toward more directive, developmental, and preventative approaches to counselling. The focus on development, learning and strengths is reflective of professional counsellors who "have their roots in vocational and educational counselling fields, in which the accent is on growth and learning" (Westwood, Bujold, & Sawatzky, 1995, p.4).

Whiteley (1984) characterized the most influential trends in psychotherapy in America as "psychoanalysis, Adlerian therapy, client-centered therapy, behaviour therapy (and its derivative, behavioural counseling), rational-emotive therapy (the influence on counseling psychology of the cognitive therapies), gestalt therapy, transactional analysis, and existential theory and therapy" (p. 4). I have not found evidence to indicate that influences were dramatically different within Canada. Although, to this list I would add a growing interest in postmodern approaches throughout the 1990's in the form of feminist, brief solution-focussed, and narrative approaches.

Controversy and Polarization

As suggested earlier, Canada has not escaped the often polarizing debates over professional identity in counselling psychology. Again, this is the milieu out of which the professors in this study were practicing. In the following section, the issues raised in these disputes are summarized. They include: (1) problems with distinctions and overlap between counselling, counselling psychology, and clinical psychology, (2) metatheoretical issues of affiliation with scientism or humanism, (3) balancing the scientist and practitioner model, and (4) accreditation issues.

Counselling, Counselling Psychology, and Clinical Psychology

The unique status of counselling psychology as a distinct discipline with respect to other professions has come under scrutiny. Generally, counselling psychology has attempted to distinguish itself from counselling and clinical psychology by a number of measures. First, research indicates that counsellors often do not have the same level of post graduate education as counselling psychologists. In addition, counselling psychologists most often have advanced training in research that counselling professionals lack (Hiebert & Uhlemann, 1993).

In the past, counselling psychology has been distinguished from clinical psychology by the types of clientele with which each worked. These lines have become less distinct over time and this has resulted in controversy in the field (Simpson, 1993). Traditionally, counselling psychologists worked primarily from a resources-based model with 'normal' populations who were experiencing adjustment difficulties with typical developmental patterns. Clinical psychologists, on the other hand, were more involved in a medical problem-focussed way with more chronic clientele (Bujold, Westwood, & Sawatzky, 1995). Recent surveys have revealed that this distinction is blurring. Counselling psychologists are no longer practicing within educational settings in the numbers that they once were, but instead appear to be increasingly turning to private practice (Zimpfer, 1993). In addition, a large portion of their work is remedial rather than preventative or developmental in nature (Fitzgerald & Osipow, 1986). In addition, clinical psychologists indicate that they are increasingly becoming involved in preventative and developmental counselling which was once the nearly exclusive domain of counselling psychologists (Simpson, 1993).

Professional Ties

In some ways, the identity issues reflected in counselling psychology are a reflection of similar issues within psychology as a whole (Brown & Lent, 1992). In his Presidential Address to the Canadian Psychological Association, Conway (1992) reflected on an ongoing debate between psychologists over metatheoretical values. He characterized differences on a continuum of Science versus Humanism. According to Conway, this debate is rooted in such philosophical beliefs as the nature of knowledge "about humans acquired from the sciences and the humanities" (p. 1). Here the differences between those who hold values closer to objectivist positivism clash with those given to beliefs in subjective forms of knowing such as social constructionism. These differences are often apparent in the ongoing debates within counselling psychology and clinical psychology. For example, Conway pointed out that, "among clinical psychologists, those engaged exclusively in practice have been shown to hold more humanistic values than those who combine research and practice in their careers" (p. 3). Finally, Conway concluded, "the differing world views of those in the sciences and those in the humanities . . . constitute . . . an essential tension in the history of ideas" (p.3).

This tension is apparent in the divided discipline base of counselling psychology. It owes loyalties to both education and psychology. These divided loyalties have often created dissent and division within the field. Most counsellor education departments are housed in Faculties of Education (Simpson, 1993). As a case in point, the participants in this study were all employed within Faculties of Education. This provides an explanation for the prevention and development/educational focus in counselling (Morril, Oetting, & Hurst, 1974). It also fuels arguments by counsellor educators who suggest that counselling psychology ought to emanate out of an educational-developmental model in contrast to a medical or psychological model which focuses on client deficits (Ivey & Van Hesteren, 1990). This perspective advances the notion that client difficulties represent opportunities to learn, develop and make change. According to Ivey and Van Hesteren, it is the educational-developmental focus which sets counselling as distinct from other professions such as clinical psychology.

On the other hand, arguments which favour an increased focus on counselling psychology's roots in psychology often reflect the remediation aspects of counselling. Advocates of this position have worked to establish and retain counselling psychology as a psychological specialty. This medical model perspective is closer to the scientific dimension that Conway described as an essential tension within psychology itself.

Scientist/Practitioner

Those addressing identity issues of counselling psychology have highlighted the importance of a unique body of knowledge and research methods as important to the establishment of counselling psychology as a unique discipline (Simpson, 1993). While this may be regarded as an essential aspect of professional identity, it is problematic within counselling psychology. Research within both Canada and the United States reveals low rates of publication and research by graduates of counselling psychology programs despite extensive research training in graduate school (Fitzgerald & Osipow, 1986; Simpson, 1993). It would appear that the practitioner aspect of the scientist/practitioner receives more focus from counselling psychology graduates. This has been identified as a particular problem since one of the characteristics which distinguishes counselling psychologists from counsellors is deemed to be a greater training and emphasis on balancing research and practice (Gelso & Fretz, 1992; Hiebert, Simpson, & Uhlemann, 1992; Simpson, 1993). How individual counsellor educators have resolved the issues of competing demands on their time for research, practice, teaching, and theory development may have a bearing on how their students resolve issues of balance between research and practice. In conversation with participants in this study, we have an opportunity to learn about how they addressed these issues.

Accreditation

In Canada, counselling psychology is affiliated with two main professional organizations: Canadian Guidance and Counselling Association (CGCA) and the Canadian Psychological Association (CPA). Hiebert and Uhlemann (1993) suggest that this national bifurcation in the profession serves to further fragment the identity of counselling psychologist as a profession in Canada. The Counselling Psychology Section of CPA has doctoral accreditation guidelines for both training programs and internships. The CGCA has also prepared guidelines for master's programs in counselling as well as guidelines for Canadian Counsellor Certification (CCC). It would appear that this situation may result in competing interests for membership of counselling psychologists.

Fretz and Simon (1992) noted that accreditation is often essential in markets where counselling psychologists compete with medical practitioners for business. Accreditation in the United States is often necessary for third-party billing purposes. In addition, accreditation serves to enhance the public image of a discipline thereby enhancing its professional identity to the public (Hiebert & Uhlemann, 1993). Nevertheless, accreditation is not without its drawbacks. Fretz and Simon comment that "the immediate and profound implication for all of psychology is that, whereas there have traditionally been extremely diverse curricular emphases in psychology programs, [accreditation] would lead to greatly increased uniformity in curricular requirements" (p. 9). This becomes particularly important from a counsellor educator's perspective where course offerings become increasingly determined by accreditation requirements rather than individual professor's expertise and interest. Counsellor educators' stories may provide insight regarding the importance of control over course offerings.

Room Two: Counselling Supervision

To continue the search for clues regarding counsellor educator's experience, I now turn to a second major aspect of this literature review. An overview of the supervision literature is included in this review for two reasons. First, it represents an important juncture at which the work of the counsellor educator becomes highlighted in the specific relationship between professors and students. The role of supervisor can be considered one of many tasks included in the duties of the counsellor educator. For the purposes of this discussion, the terms *counsellor educator* and *supervisor* will be used synonymously[2]. Second, within the models of counselling supervision that exist (Borders & Fong, 1994; Worthington, 1987), reside explicit theories of counsellor development and, I would argue, implicit expectations of the supervisor. However, because of our limited formal understanding of supervisor development, we cannot be certain how supervisors' capabilities at different career points match with counsellor development and various supervision models. Three major subsections follow including: (1) a definition of counselling supervision, (2) an overview of counsellor developmental models and, (3) a review of supervisor developmental models.

Definition and Issues of Counsellor Developmental Models

Supervision has been defined by educators as, "a teaching position in which an experienced person aids a less experienced person in the acquisition of a body of knowledge and experience that will foster competence and skill in handling therapeutic situations" (Kurpius, Gibson, Lewis, & Corbet, 1991). Spurred by Hogan's (1964) article on counsellor development, developmental theories of counsellor learning have dominated the counsellor education and supervision literature (Holloway, 1987). Several models grew out of this developmental framework (Loganbill & Hardy, 1983; Loganbill, Hardy, & Delworth, 1982; Skovholt & Ronnestad, 1992; Stoltenberg, 1981; Yogev, 1982).

From the beginning, I believe that at least three important and enduring notions were revealed in Hogan's seminal (1964) work on supervisee development. I specifically highlight this model despite its age as it has been used pervasively as a launching point for other theories of counsellor supervision and development. With each of these important notions, lasting questions arise about the supervisor's role. Thus, important aspects of Hogan's model are highlighted below along with issues I have identified as corresponding supervisor concerns.

1. Hogan's contribution: Hogan proposed a four stage model of counsellor growth. In this model, initial stages of counsellor development are characterized by a focus on learning counselling methods. As each trainee develops, the focus shifts from method alone to integrating method with one's own individual personality and finally including a creative element to the process.

   Corresponding supervisor questions: Are supervisors equally ready to address these varying levels and supervisee needs regardless of their own level of experience and development? For example, have beginning supervisors had an opportunity to integrate their individual personality into their own work? Is this important before attempting to mentor this in one's students?

2. Second, Hogan suggested that initially supervision would include a strong imitative process, but that in time this should give way to greater originality thereby permitting greater creativity.

   Corresponding supervisors questions: Are counsellor supervisors equally able to provide for these needs throughout the lifespan of their careers? McCarthy, DeBell, Kanuha, and Mcleod (1988) raise this question suggesting that perhaps the common sense assumption that more experience leads to better supervision may be too simplistic. McCarthy, et al. consider that perhaps beginning supervisors are capable of identifying and teaching beginning students more effectively in some ways.

3. The third important notion that Hogan contributed was that the relationship between supervisor and trainee-counsellor was characterized as a model for interaction between the trainee-counsellor and clients. This construct later became known as *parallel process* (Delucia, Bowman, & Bowman, 1989).

Corresponding supervisor questions: As supervisors gain experience does the relational model they provide for students change? If so, how?

Though this research project was not designed exclusively to address supervision issues, aspects of counsellor educators' experience as supervisors are pertinent to the discussion.

With respect to Hogan's model, it is important to note that each of the aforementioned notions has found favour with theoreticians in the years following this article. First, as mentioned previously, several new stage models of counsellor development were founded on this model or have taken a stage model approach (e.g., Hess, 1987; Hill, Charles & Reed, 1981; Loganbill, Hardy & Delworth, 1987; Skovholt & Ronnestad, 1992; Stoltenberg, 1981). Second, modeling has been highlighted as an important part of trainee learning and, therefore, the importance of the counsellor educator's role has been underscored (Heibert, 1988). Finally, the notion of parallel process has been discussed in detail (Page & Wosket, 1994). This process, has been described as "the reenactment of the counseling relationship within supervision, focussing on impasses, resistances, and other distortions in the counseling relationship"

(Delucia, Bowman, & Bowman, 1989). Interestingly, while many subsequent stage theories support notions originally found in Hogan's work, the development of the supervisor went virtually unaddressed.

Stage Models of Counsellor Development

Since Hogan's initial work, Stoltenberg's Counselor Complexity Model (1981) has dominated the field. Growing directly out of Hogan's (1964) original work (Worthington, 1987), Stoltenberg's model has been held as a valuable contribution to the field because of its utility and because a large number of studies have used this model as the basis for research. As a result, a solid and consistent body of literature has emerged from the model (Kagan, 1988). Stoltenberg translated Hogan's model into four discrete developmental levels and hypothesized that different supervisory environments would be warranted at each stage. Movement between stages was a linear progression moving from the *beginning* counsellor to the *master* counsellor. Notably absent from this model are the delineation of any supervisor abilities necessary at each stage of counsellor development.

Many studies have been tested and have provided at least limited support for stage models of counsellor development and the requisite corresponding changes in the supervision environment (Kagan, 1988; McNeill, Stoltenberg, & Pierce, 1985; Melchert, Hays, Wiljanen, & Kolocek, 1996; Reising & Daniels, 1983; Worthington, 1987). Several others have also proposed counsellor development models - most notably adding a recursive element, but retaining the developmental metaphor for counsellor growth (Loganbill, Hardy, & Delworth, 1982; Sawatzky, Jevne, & Clarke, 1994). Further, focussing on the recursive nature of supervision, Page and Wosket (1994) proposed the

Cyclical Model of Counsellor Supervision. This model focuses not only on the developmental nature of counsellor growth, but also on the mutually influencing trainee-supervisor relationship. Here we are given at least a glimpse of the integral role of the educator as well as the student.

Supervisor Development

Supervisory style has been discussed within counsellor education literature. Typically, developmental models suggest that supervision approaches ought to be based on the developmental level of the counsellor trainee (Loganbill, Hardy & Delworth, 1982). While this is likely important, it may be difficult to provide when the developmental level of the counsellor educator has not been accounted for. For example, McCarthy, DeBell, Kanuha and Mcleod (1988) question the notion that the most effective supervisor is the *master* counsellor. This raises questions about the match between counselling students and less experienced counsellor educators. Do counsellor educators differ in their approaches as they gain experience?

Three primary models of supervisor development have been postulated. The first model formulated by Alonso (1983) presents a psychodynamic approach focussing on intrapsychic forces and developmental hurdles within the supervisor. This model could be considered within the category of general supervision approaches which are predicated on the supervisor's favoured theoretical approach (Hess, 1986), though little empirical support has been provided for such approaches (Worthington, 1987). A second model of supervisor development has been postulated by Hess (1986). More atheoretical in its approach, this model describes the developing supervisor as growing to see self as supervisor rather than student. Interestingly, Mintz (1992) noted the same growth in her first-person account as a beginning counsellor educator. Finally, Stoltenberg and Delworth (1987) offer a third model of supervisor development that parallels their developmental model of counsellor growth. Notably, this model has not received the same attention from the research community that Stoltenberg's (1981) original Counselor Complexity Model enjoyed.

Research into supervisors' experience has been almost singularly focussed on supervisors-in-training leaving the experience of long-term educators unaddressed (Blair & Peake, 1995). In a study of beginning supervisors, Borders & Fong (1994) found that beginning supervisors tended to focus on the client rather than the novice counselor's choices or their supervisory relationship. In addition, they noted a lack of valid instruments specifically designed to measure various aspects of supervisor development. Further, Watkins (1995) highlighted the difference between experience and development in supervisor growth, noting that supervisor training may enhance development where experience alone may not. On researching this notion, Steven, Goodyear, and Robertson (1998) found that on a measure of supervisor emphasis, supervisors with specific training in supervision tend to be more supportive, less critical, and less dogmatic in their approach. Once again these findings, and the previous theoretical approaches into supervisor development, broadly suggest aspects of counsellor educator development but provide few firm details.

While these studies provide valuable information about the experiences of early beginning supervisors, they provide few clues about the experience of providing supervision over a counsellor educator's lifetime.

Room Three: Academic Development and University Environments

We now turn to a new room of clues about the experiences of counsellor educators. None of us resides in a vacuum. Whatever our daily occupations may be, they occur in context. While the university context of the counsellor educator has received little formal attention in the literature, the larger academic climate has been examined in a number of articles describing the experiences of academicians across the career life cycle. I provide the following summary of the literature, as information about academic development and the university climate in general. This section provides background for the biographies to be shared later.

All indicators suggest that beginning an academic career, regardless of discipline is difficult. From the outset, the stress of finding a job is replaced with "anxiety about surviving in the job" (Menges, 1996). Descriptions of experience by new faculty within both research and teaching universities reveal the first years as a new faculty member can be very stressful as one attempts to address issues of time pressures and competing demands. Initial findings revealed at the beginning of a longitudinal study with a sample of 66 participants (Turner & Boice, 1987) found that new faculty members experienced stress as a result of collegial isolation, moderate student evaluations of their teaching, and anticipation of difficulties in meeting requirements for scholarly work. Follow-up analysis (in van der Bogert, 1991) further revealed that satisfactory levels of job comfort took as long as four years to develop. Moreover, in a combination qualitative and quantitative study of 12 new faculty at a comprehensive state university, van der Bogert found that workloads, collegial support, and scholarly writing were areas of importance to new faculty. In particular, new faculty "expressed concern about their heavy workloads and described workweeks dominated by lecture preparation" (van der Bogert, p. 74). Likewise, new faculty in van der Bogert's study devoted little time to scholarly writing. Other researchers have found the same of new faculty (Menges, 1996; Mintz, 1992). Interestingly, van der Bogert's results revealed an overall satisfaction with collegial support. As we shall see, this last finding runs contrary to research findings on mid-career faculty.

Surveying 225 new faculty across five institutions over three years, Menges (1996) found stress was rated very high and associated with feeling pulled by numerous academic demands, including heavy teaching loads. On average, two thirds of faculty time was devoted to teaching in the first year and this remained as the major time commitment of new faculty over the three year span of the study. Participants reported an additional form of stress at lack of clarity about administration's expectations. While participants felt that it was clear that quality teaching was a requirement, the exact nature of scholarship requirements were often more oblique.

Themes present in the early careers of faculty often reappear at mid-career. In a qualitative study of 20 mid-career associate professors at a Canadian university, Karpiak (1997) found that the quality of relationships and a felt sense of "care, support, affirmation, acceptance, acknowledgment, and mutuality" (p. 25) were primary issues. Feelings of social and intellectual isolation were often reported. Employing two different continua, Karpiak identified four main facets of experience at academic mid-life. The first continuum was anchored at one end as *malaise* and was experienced as low productivity and burnout. The other end of this continuum was called *meaning* and was experienced as motivation for one's profession and typified by concern with maintaining student and peer relationships. The second continuum related more to the academic climate. At one extreme of the continuum was a sense of *marginality* characterized by feeling that oneself and one's work were invisible or unimportant to colleagues and administrators. The other extreme of this continuum was identified as *mattering*. Here mid-career academics felt that administration depended upon them.

Lamber et al. (1993) also identified community as a central and important facet of mid-career faculty. In interviews with 33 mid-career faculty members, *freedom, control,* and *recognition* surfaced as defining experiences at mid-career. Most professors felt that tenure had brought increased feelings of freedom to explore riskier ventures including publicly focussed endeavours. Nevertheless, stresses were evident. Basic stresses were identified as lacking time for a myriad of job commitments, accompanied by a sense that the reward structure of the university did not recognize many of the roles which faculty were expected to perform. In this respect, feelings of disillusionment were often identified. Finally, the need for greater support and recognition were identified, such that even successful faculty often lost a sense of accomplishment amidst the scores of tasks in which they were involved.

Finally Olsen (1992) found that many of these same themes again resurfaced in a study of 14 faculty terminating their public university appointments. In citing reasons for termination of employment, one third of leaving faculty members saw the academic climate as negative and professionally isolating. In addition, several participants related experiences of impression management suggesting that they must be careful who they talked to in order to maintain a good impression. Further, participants expressed dissatisfaction with limited tangible rewards for teaching efforts and a lack of administrative recognition that each faculty member possessed varied gifts -- some specifically in teaching.

While the experiences of faculty across the academy are receiving greater research attention, nothing specifically about the experiences of long-term counsellor educators exists. Previous research hints at possible issues but leaves huge gaps in our knowledge.

Room Four: Biographical and Autobiographical Accounts of Academic Life

A final body literature provides new perspectives on academic life. With the growing acceptance of narrative research approaches, new accounts of professorship have surfaced. These accounts, biographical or autobiographical in nature, attempt to tell the life stories of individuals. Two often cited narrative researchers stand as examples of this emerging methodology in the study of the academic life. *The Career of Professor G* (Weiland, 1995), is a biography based on interviews with a white, literature professor in his mid-50's. Written almost exclusively in the third person, the lengthy narrative provides a history of Professor G from his college years on as he describes the meaning he placed on various experiences over a thirty year career. Aspects of his family life are revealed as they relate to his teaching. In particular, his growing affection for and fatherly approach to students is linked to his own experiences with fatherhood. In addition, inextricable from his own experience are the cultural factors of the day, e.g., the relative ease of securing an academic placement in the mid-1960's and more recently a feeling of isolation with the hiring of new faculty with more current ideas. Finally, descriptions of cultural happenings such the 60's social protest movement surface in the story and are woven into specific life events. A holistic picture of life as lived is presented in context.

A second narrative account, very different in its presentation, is offered by Richardson (1997). Written in the first person, as an autobiographical account, the book chronicles her more than thirty years in sociology. She includes descriptions of her experiences as the first female Ph.D. sociology graduate in her department during the 1960's. In addition, she shares rewarding, frustrating, and demoralizing experiences as a professor within the academic setting. Notably she provides essays on postmodern and narrative research methodology. Interspersed within these essays she shares her own growing awareness of her inherent and necessary presence in the research process, (i.e., what is known is known through her, not distant from her). She advocates writing as a legitimate research methodology and experiments with differing voices of the author and written formats such as essay, poetry, and drama. In the end, she provides a curious and evocative mixture of personal and professional accounting of life complete with deep theoretical discussions all in varying literary forms.

Conclusion

Over three decades of counsellor education, the participants in this study will have encountered numerous issues, dilemmas and experiences which have informed their own educational practice. Because no literature specific to the experience of counsellor educators exists, this literature review has attempted to highlight some important factors that may be important to the experience of long-term counsellor educators across Canada. The literature review could be viewed as an archeological investigation searching for clues about counsellor educator's lives in the extant literature.

To begin, a background history of Counselling Psychology has been provided as a means of understanding the history out of which the participants have emerged. Many political and professional identity issues of counselling in Canada were briefly addressed as the backdrop against which counsellor education has occurred in Canada. The many contentious issues such as professional definition, faculty affiliation, and accreditation have no doubt provided extra challenges to counsellor educators across Canada. Counsellor educators may be able to reveal, through their own stories, how professional identity issues have impacted their approach to their students and themselves.

Educational and supervision issues have been highlighted and further serve to explain many of the challenges that counselling educators must face. Several developmental models of counsellor trainee development have been discussed. In each model, the counsellor educator was held as a static, malleable figure fully capable of adjusting to the fluctuating needs of the student. Little is known about the counsellor educator. Many questions remain: Are counsellor educators as fluid and capable of change as the trainee development literature would suggest is needed? Is it beneficial from the counsellor educator's perspective that such high flexibility exist? and Do counsellor educators experience their own stages of development and what pushes them toward growth?

A third body of literature has been examined for information about faculty experience within the academy. Changing concerns of faculty over the career lifetime were highlighted. While little information specifically pertaining to counsellor educators was available, this research suggests possible developmental issues for counsellor educators as well as common faculty experiences across the university context.

Finally, two examples of narrative approaches to academic life writing have been surveyed. By definition it is very difficult to summarize a narrative account (Richardson, 1997), yet these stories provide new windows through which to view both research and the academic life.

In closing, this review has not specifically addressed the long-term counsellor educator because such information is lacking in the field. Yet, the issues addressed provide an informed perspective on the context of counsellor education and are issues considered important in the literature. Ultimately in this study, six counsellor educators themselves will define what has been critical to their experience.

CHAPTER THREE

THE METHODOLOGY: LAYING A TRAIL FROM THEORY TO RESEARCH PRACTICE:

> We dream in narrative, daydream in narrative, remember, anticipate, hope, despair, believe, doubt, plan, revise, criticize, construct, gossip, learn, hate, and love by narrative. (Hardy, 1968, p. 5)

Life comes in narrative. Throughout human existence we have told stories. They are as much a part of our nature as the very skeleton which holds us erect. Stories have always been a tacit part of our growing up, our religions, our relationships, our institutions, our cultures, and our self-awareness. Within every culture stories are told in forms nearly as diverse as their creators: "myth, fable, short story, epic, history, tragedy, comedy, painting, dance, stained glass windows, cinema, social histories, fairy tales, novels, science schema, comic strips, conversation, and journal articles" (Richardson, 1997, p, 27).

In essence, narrative provides a key means for making sense of our experiences. Returning to the analogy of a skeleton, narrative formats help to provide shape, dimensionality, and depth to human experience just as skeletons do for human form. Seemingly unrelated details come to life when placed in a story form. The stories we tell provide explanations of seemingly disparate details, purpose, intention, and meaning. As such, our connection with, affection for, and reliance upon narratives for meaning making has become increasingly recognized in academic circles and across disciplines (e.g., Parry, 1991; Larsen, 1999; Bujold, 1990; Bruner, 1986; Mair, 1988).

The following chapter addresses a number of issues specifically related to choosing and implementing the narrative analysis employed in this research study. It is divided into three major sections. The first major section consists primarily of *theoretical and philosophical issues* as related to my choice of narrative analysis in this study. *Practical application of the narrative methods* used in this study, i.e., the research story, follows in the second major section. Finally, issues of *research quality and legitimacy* are found in the last major section.

Section One
Background Theory and Philosophical Issues

> If we wish to understand the deepest and most universal of human experiences, if we wish our work to be faithful to the lived experiences of people, if we wish for a union between poetics and science, or if we wish to use our privileges and skills to empower the people we study, the we should value the narrative. (Richardson, 1997, p.35)

Why Narrative?

My desire in conducting this study was to understand the meaning that individual counsellor educator's placed on their lives and their professional experiences. I did not seek common themes or perspectives across participants, though I acknowledged that these aspects might emerge. Instead, I sought to learn specifically about the understanding that each research participant had regarding the course of his own life, his experience, and the career decisions he had made. While this endeavour may appear to have been simple enough, it raised serious epistemological questions, i.e., how we know what we know (Abercrombie, Hill, & Turner, 1988).

In fact, epistemology drove the selection of the research methodology chosen in this study. Jerome Bruner (1986), has identified two distinct and irreducible types of cognition: *narrative reasoning* and *paradigmatic reasoning*. The type of information I sought from the participants in this study he refers to as *narrative reasoning*. This form of comprehension places one's life events within a meaningful sequence where events are understood by their relationship to other events. In essence, life events are linked with an explanatory theme that acts as a plot. "The plot relates events by causally linking a prior choice or happening to a later effect" (Polkinghorne, 1995, p. 8). In this way, previous experiences and our understandings of them are thought to influence subsequent action. This stands in contrast to what Bruner refers to as *paradigmatic reasoning*. Paradigmatic reasoning involves that construction of categories and "is defined by a set of common attributes that is shared by its members" (Polkinghorne, 1995, p.5). It is most closely associated with our western logico-scientific tradition. It is essentially a means of clustering phenomena which share a similar attribute. This is the form of reasoning upon which most quantitative and qualitative research designs depend.

At its core, I sought specifically to learn about the *narrative reasoning* that each counsellor educator employed in understanding his career experience and his life course. I did not seek to learn about the dimensions upon which the participants were the same. Instead, I wanted to learn about what their specific experiences as a counsellor educator had meant to them, e.g., What might have precipitated their selection of a career in counsellor education? and Why did they chose to focus as they had?

Because a narrative epistemological foundation was required, several research methodologies both quantitative and qualitative, proved to be unlikely choices. Quantitative methodologies appeared as poor choices for this study as they are predicated on a number of assumptions and methods that run contrary to the demands of the research goal. These included a reliance on paradigmatic reasoning as evidenced by research questions predicated upon *a priori* categories.

Several qualitative methods also appeared as unsatisfactory options -- usually because of a reliance on paradigmatic reasoning. Grounded theory methodology and phenomenological methodology are explored as options here. At first glance grounded theory methodology may appear to be a viable analytic option with respect to the research question. The results generated in a grounded theory study are based specifically upon data provided by participants rather than based on a researcher's *a priori* categories. Yet, with the explicit goal of theory generation (Strauss & Corbin, 1994) grounded theory methodology demands paradigmatic reasoning in search of common categories and processes rather than a narrative understanding. As such it proved an inadequate option for this study.

As with grounded theory methodology, attempting to apply phenomenological research methodology to the research question at hand may at first appear promising. The philosophical foundations of phenomenological methodology hold some tenets in common with narrative methodology. Namely, both place an emphasis on the importance of the participants' subjective experience (Holstein & Gubrium, 1994). Both methods seek thick descriptions as generated by the participants as co-researchers. These descriptions inform the principal researcher regarding the importance of various aspects of the phenomenon under study. Nevertheless, important differences remain between phenomenological methodology and narrative methodologies. Most importantly, phenomenology focuses upon, "structures [of meanings] that are typical or general for groups of people" (Polkinghorne, 1989, p.43); specifically paradigmatic reasoning.

Consequently, phenomenological methods would not suffice when seeking narrative descriptions. In addition, based on my experience with phenomenological analysis important aspects such as setting and sequence can be obscured in the collective description of research results (Larsen, 1995).

A second important distinction between the philosophical foundations of phenomenological analysis and narrative analysis further prevented the selection of a phenomenological methodology for this study. Broadly speaking, phenomenological methods, as derived originally from Husserl's philosophical phenomenology, hold that our perception of objects is actively constituted through human consciousness (Gubrium & Holstein, 1994). The methodology specifically acknowledges the importance of subjective experience. This concept sounds similar to the constructivist or social constructionism notions that our understandings of reality are constructed (Gergen, 1991) -- a foundation of the postmodern paradigm within which narrative analysis is situated. Yet, phenomenological methods part company with narrative analytic methods in that the researcher's foreknowledge of a research topic is thought to be fully or substantially identifiable (sometimes called bracketing) in phenomenological analysis (Osborne, 1990). From my perspective, narrative methods, based within a postmodern paradigm, take a more modest approach to our ability to identify our biases. The narrative position would hold that our awareness is always apprehended through our experience and understandings, that this is always changing, and that this cannot be escaped. Nevertheless, it can and should be continually explored reflexively (Richardson, 1994). This latter distinction between phenomenological analysis and narrative analysis again put me increasingly in favour of a narrative approach. I felt free to be fully present in the research project, not under the guise of an objective observer, but as an integral participant. The counsellor educators' stories were to be told through me, and try as I might, I knew that I would not be able to completely extricate my own prior understandings from the process. From the narrative perspective, I did not see myself as appropriating my participant's experiences and stories, but actively constructing research accounts with them.

Though initially unfamiliar with narrative methodology, I found myself increasingly drawn to the methodology. Specifically predicated on narrative reasoning (Polkinghorne, 1995), and an awareness of the impact and importance of the person of the researcher (Richardson, 1997), it held promise. While the premise of narrative as "story" sounds straight forward enough, I found myself entering new worlds of cognitive theory and philosophical formulation. In order to understand the "how to's" of the methodological approach, it became essential to identify some of the key theoretical underpinnings. Consequently, in the following section, I briefly summarize some important aspects of narrative theory.

Narrative: Worlds Within Worlds

To begin, narratives may be seen to serve a variety of roles (Connelly & Clandinin, 1990; Bruner, 1986). And, as we shall see, these roles nearly somersault over one another as they are played out in this research project. Broadly speaking, the roles of narrative can be conceived of as *both a process and a product* (Polkinghorne, 1988). This distinction can be a useful tool, though as I will note, the distinctions are blurred at best. In the first instance, narrative as *process* is an action, a verb, and consists of our making meaning of our experiences. It is a constructive activity in which we essentially apply narrative devises such as setting, sequence, and plot to daily occurrences and thought (Polkinghorne, 1995). As described earlier, through a process called emplotment, disconnected events are cognitively transformed into a unified story with a theme or a point (Polkinghorne, 1991). In essence, we are constantly linking new events and experiences with past experiences to continually recreate meaningful wholes. As such, narrative as *process* becomes a form of self-construction or fluid self-awareness. Narrative as *process* is a process in flux for each of us. As our circumstances and contexts change, the stories we tell about ourselves change, as does our sense of self (Gergen, 1991; Josselson, 1995; White & Epston, 1990). Narratives *as process* were the descriptions which I specifically sought from the research participants in this study.

In the second instance, narrative *as product* is a story, a noun. Narrative, in this form, holds the potential to be more prescriptive in nature. Encompassed within this area are more static personal narratives. They are the often repetitive stories we tell about ourselves that guide our behaviour and our thinking. Reified to the status of near "truth" by their repeated telling and pervasive acceptance, narratives as *product* also appear in other tales of family, work, and culture. Here, narratives function to provide information about our context and often convey cultural expectations of us. Shotter (1992) reminds us that "it is not just in science that narratives are important; they also have a number of important parts to play in everyday life, in the transmission of knowledge, as well as being to do with how a society both remembers its past and presents itself in the future" (p.67).

Turning now specifically to this study, the life narratives shared are embedded in the narrative *process*, i.e., meaning making. They are a kind-of snap shot in time of the constructed story of each individual. Because of this constant re-narrating of life experience, both the storytellers and myself, as story receiver, are seen to have intimate roles in the construction of the particular story shared. Undoubtedly, were the stories to be told ten years earlier or ten years later, the life perspectives would be different by virtue of differing vantage points. From this perspective, stories are seen to contain a reflexive component highlighting changing self-description over time and experience.

Story, as *product*, is also present in the biographies as shared in this research project. First, each biography itself is an obvious form of narrative as a *product*. In addition, within each biography, the reader may recognize personal narratives, in the form of recurring themes. These personal narratives often appear in the form of stories of self, beliefs about self, and self-expectations. In addition, family expectations, institutional expectations, and cultural expectations may also appear and recur as more static narratives with which the individual wrestles or aligns. The engaging nature of the discourse between the various often incompatible narratives within any individual's life, illumine the dynamic, real-life, relationship between narrative as *process* and narrative as *product*.

The complicated relationship between the two differing types of narrative returns again in the research project itself, as it becomes inextricably tangled in this world of both narrative *process* and *product*. Research conversations reveal a narrative *process* of negotiated understanding between myself as principal researcher and the co-researching participants -- or to put it another way, between myself and the participants as co-authors.

We are making a story together. Shotter (1992) puts it well when he characterizes the constructivist research perspective as, "we must think in terms of processes of investigation involving both 'finding' and 'making'" (p. 62) in a back and forth process of negotiated and co-constructed meanings. Finally, the research document itself becomes a kind of narrative *product* in its written form. Yet, this *product* only becomes entangled in narrative *process* once again as the reader engages to make meaning of the text from his or her unique perspective -- again negotiating new meanings in a process between the reader and the text.

The Postmodern Context: Struggling with Rights of Authorship and Authority of Text

> The core of postmodernism is the doubt that any method or theory, discourse or genre, tradition or novelty, has a universal and general claim as the "right" or the privileged form of authoritative knowledge. (Richardson, 1994, p. 517)

Situated within a postmodern paradigm, issues of authority of text and rights of authorship require special consideration in the research document. This research project is clearly coloured with a postmodern brush, replete with a social constructionist nature. As such, I am firmly situated, as researcher, within the research story and its writing. Consequently, a number of issues arise. How can this particular research project be constructed so as to legitimately represent the experiences of those involved in the project? How capable is the researcher/writer of representing the experiences of another? Where is my voice as researcher and where would it be appropriate? The fact that I was writing for professors -- typically in a higher status position in a context of which I was very much a part -- presented additional psychological hurdles. In addition, keenly aware of the ethical concerns involved in a research project that made public the names of co-researchers, my sense of ethical duty was only heightened. Issues of authority and authorship became challenging. I worked at positioning myself with respect to my participants, negotiating status, research methodologies, and developing relationships over time.

With respect to the literature, theorists differ in their approach to the position of the author in telling another's story (Arvay, 1998). On one extreme is the opinion that, as researchers, we are completely unable to transcend our own position and arrogant and often condescending to attempt to do so (Alcoff, 1991). Others claim the position that, as researchers, our knowledge is partial, contextual, and limited such that any knowledge claims must recognize this fact (Cochran, 1990; Richardson, 1994). This is not a new issue. Consider Virginia Woolf's (1943) insightful words on biography, ". . . since we live in an age when a thousand cameras are pointed, by newspapers, letters, and diaries, at every character from every angle, [the biographer] must be prepared to admit contradictory versions of the same face" (p. 125). Nevertheless, as Cochran points out, "the resurgence of interest in story form is based not on its power to illumine reality, but rather on its power to illumine human reality in particular (p. 72). With this in mind, I believe that it is not so much that *we do not know anything* by virtue of our partial human perspectives. Rather, *we do know some things* and we must temper our knowledge statements precisely because we are aware that we lack an omniscient perspective. As such, my awareness of partial knowledges and challenges of authorial voice and written form became like an imaginary framework for the research that lay ahead. I began to carefully negotiate between the spaces -- feeling for boundaries as in a dim light.

Biography as a Type of Narrative

> Almost any biographer, if he respects the facts, can give us much more than another fact to add to our collection. He can give us the creative fact; the fertile fact; the fact that suggests and engenders. (Woolf, 1943, p. 126)

The constructed, creative nature of the narrative account, this time in its incarnation as biography, is again emphasized in Virginia Woolf's quotation above. Here Woolf seems to characterize co-constructed "truth" as a asset rather than a liability. As a type of story, biography falls easily within the domain of narrative *as product* (Smith 1994). In fact, biography as a form of inquiry is found across the social sciences labeled under different aliases and dressed in various guises (Gubruim & Holstein, 1995). One might even argue that almost any human attempt at narrative process and biography are inevitably "social scientific" attempts at inquiry and understanding. Bujold (1990) highlights the pervasiveness of biography across the social sciences,

> investigators in various fields or disciplines have studied the lives of individuals and groups with a variety of means. Sociologists, psychologists, anthropologists, educators, and historians, to name but a few, are among these scientists. No less variety is found in the terms they use to identify their methods; for example, autobiography, biography, life story, life history, psychobiography, and narrative. (p. 60)

While biographical methods are more or less common across the social sciences, concurrence on terminology, when referring to the methodology, or the resulting biographical manuscript, is not uniform across or even within disciplines. At times, competing definitions seem near opposites of one another. For example, where Bogdan and Biklen (1992) see *life history* as an intent to "capture one person's interpretation of his or her life" (p. 3), Grell (translated in Bujold, 1990) defines *histoires de vie (life history)* as specifically containing elements from sources other than that which the narrator reveals about him- or herself. In addition, multiple fine distinctions within highly-defined, discipline-specific categories also often exist.

Because of a lack of consensus across the field, I have chosen to call the co-constructed life stories *biographies*. Based on Grell's definition, "... biography [is] the description of a person's life by another person ..." (translated in Bujold, 1990, p. 60). Because the final manuscript of each participant's life story is primarily told through my words, this definition of biography provides an apt description. Nevertheless, even this does not wholly satisfy the character of the resulting narratives. I have attempted to include large portions of interview transcript, in essence, allowing the co-researcher to move to co-author in constructing parts of their own story in their own words. Gubrium and Holstein (1995) address this constructive nature of narrative research calling it "*biographical work* to underscore participants' active, creative involvement" (p. 46). In addition, the role of social influence in the construction of biographies is also acknowledged (Gubrium & Holstein, 1997). Finally, Laurel Richardson's words on biography rang true to the objectives of this research project,

> Narrative makes possible the understanding of people who are not present. Narrative creates the possibility of history beyond the personal. Contemporaries, predecessors, and successors communicate through narrative. (Richardson, 1997, p.31)

Consequently, *biography,* understood as constructed and socially influenced, provides a comfortable definition for the narratives resulting from this research. It promises communication about history and lives which might otherwise be lost to the field.

Narrative Analysis Leading to Biographies

> None of us are to be found in sets of tasks or lists of attributes; we can be known only in the unfolding of our unique stories within the context of everyday lives. (Paley, 1990, p. xii)

Holding the belief that narrative research methodologies, and biographical methods in particular, were an appropriate means to addressing my research question, I turned to the literature in search of instruction on narrative methodologies or biography. At the inception of the research, I had hoped to find materials that would delineate a step-by-step approach to narrative analysis. Such a measure of certainty would have provided an antidote to the apprehension I held about embarking with a methodology that was hard to pin down. In retrospect, I believe that such a text would prove very difficult to write. The methodology itself moves like a shape-shifter, metamorphosing to meet the demands of the research question, situation, and individuals involved. Cochran (1990) supports this conviction,

> The researcher's problem is to construct narratives that are sound and trustworthy. There is no one solution to this problem, nothing like a standard method, and for good reason. There are differences in research and aims and resources that require different approaches. (p. 79)

To this I might also add that narrative construction is also shaped by the resources, e.g., interview substance and quality, which the participant provides. As a result, legitimation and juridical persuasion become the issues -- issues we will return to at the close of this chapter.

The closest I found to an antidote for my apprehension about embarking on a narrative analysis was an article by Polkinghorne (1995) which I found particularly helpful in initially designing and implementing the research project. Polkinghorne's article provided a clear description of the differences between "*analysis of narratives*" and "*narrative analysis*". The term *analysis of narratives* refers to qualitative analytic methods which seek to form categories of common meaning across several experiences of a similar phenomenon. To place this in context, most phenomenological methods would fall easily within this domain. Whereas, *narrative analysis* seeks to highlight the unique "temporal and unfolding dimension of human experience by organizing the events of the data along a before-after continuum" (Polkinghorne, 1995). The closest I would come to a definitive set of guidelines for narrative analysis would be provided by this article. In it Polkinghorne advocates the use of seven guidelines first proposed by Dollard (1935) in conducting narrative analysis. These guidelines became central to the research particularly as I approached the interview conversation and subsequent writing. The guidelines are summarized as follows:

1. The researcher must include descriptions of the cultured context in which the storied case study takes place.
2. The researcher also needs to attend to the physical nature of the participant i.e., development, gender.
3. The researcher needs to be mindful of the importance of significant other people and relationships affecting the actions and goals of the research participant.
4. The researcher needs to concentrate on the choices and actions of the central person. To understand the person, we must grasp their meanings and understandings.
5. Attention needs to be given to past social events that informed the participant's behaviour and meanings.
6. As a story, the research needs a temporal period with a beginning, middle, and end and it should be specific enough to describe unique individuals in a particular situation.
7. Finally, the narrative analysis should be plausible and understandable.

The important story elements of character, setting, and plot became essential in each individual story. My hope was that each story would reflect the uniqueness of each participant's own personality, experiences, and situations -- the meaning of being a counsellor educator to them in the context of their lives as a whole.

Narrative knowledge is not a knowledge that can be contained in a series of stiff definitions. I needed deep descriptions from participants rather than simple definitions or heady opinions on counsellor education. The stories needed to be person and context specific. I was seeking coherent stories in which the co-researcher shared the meaning he made of his experiences as a counsellor educator i.e., what counsellor education had meant specifically to him in his life. Narrative theory would suggest that each biography, when complete, would consist of emplotted stories with one experience leading to others in meaningful sequence (Hermans, 1996; Polkinghorne, 1991). Further, according to Polkinghorne (1995) the resulting narrative should provide "an explanation that is retrospective, linking past events together to account for how a final outcome might have come about" (p.16). As such, I wanted to learn from the co-researchers about past stories and experiences and how they interpreted these in light of their current actions and understandings. The final research product of the narrative analysis (or should I say narrative synthesis), then, would be a synthetic and coherent linking of events, thoughts, and emotions in temporal sequence. In short, a biography.

Section Two
The Research Story: Dialogues Between Theory and Practice

> "Narrative researchers are compelled to move beyond the telling of the lived story to tell the research story" (Connelly & Clandinin, 1990, p. 10).

Selecting Co-researchers and Inviting Participation

Selecting co-researchers for a study specifically designed to include long-term, Canadian counsellor educators introduces special considerations. In essence, I was seeking a "mixed purposeful sample" (Patton, 1990, p. 183). This sample would need to include the various criteria of the research topic, i.e., extended experience in the field, and a broad Canadian representation. By virtue of their education and experience, I had reason to expect that most counsellor educators would be highly articulate and able to reflect their career experience, a commonly stated requirement of qualitative research participants (Becker, 1986; Morse, 1994). Identifying a set of individuals with twenty-five or more years of experience in the field (a criterion I had set for the study), proved to be relatively easy as I turned to my co-supervisors, Ronna Jevne and Don Sawatzky for this information. Canadian representation in the research sample was also negotiated with the assistance of Don Sawatzky and Ronna Jevne. Attention was then turned to seeking representation from various parts of the country. Based on this process, five individuals were identified as prospective participants. In addition, based on a subsequent conversation with Ronna Jevne, I chose to include Don Sawatzky to my list of potential co-researchers. Finally, I wish to highlight that while many additional counsellor educators would have been worthy candidates for this research project, the demands of including more than six co-researchers was beyond the scope of this project. At this point, I sought and received approval from the Ethics Review Committee in my Educational Psychology department.

After compiling of the list of six potential co-researchers, I attended a Canadian Guidance and Counselling Association Conference where I had the opportunity to approach each individual personally, describing my proposed research project and requesting his participation. All individuals approached to participate in this research accepted my invitation. One co-researcher agreed to participate on the grounds that the stories receive quality and in-depth attention. He received my reassurances that this was indeed my intention. As a result, the biographical narratives of all six counsellor-educators who were originally approached are contained in this research document. Their names and institutional affiliations at the time of interviewing are as follows:

Dr. Charles Bujold	L'Université Laval
Dr. Phil Patsula	University of Ottawa
Dr. Vance Peavy	University of Victoria
Dr. Don Sawatzky	University of Alberta
Dr. Glenn Sheppard	Memorial University
Dr. Frank Van Hesteren	University of Saskatchewan

Pilot Interview and The First Biographical Writing

Embarking on a research project with little to guide me by way of past research in this specific field and only general guideposts in terms of methodology, I began with a single interview and biographical write up in order to inform my subsequent research activities. Don Sawatzky became the first co-researcher with the unique distinction of holding a position on my supervisory committee. In conversation with Ronna Jevne, a list of guiding interview questions were composed with the intention to open conversation, guide discussion, and provide a storied account (see Appendix B). With opportunity to join in conversation with Don about his life experiences, I began to glimpse not just Don's experience, but also new vistas that this research would begin to open. A number of aspects of the research became more clear to me.

1. The guiding interview questions appeared to help organize the interview as well as provide structure, as needed, to the conversation.
2. Two hours, the time I had set aside for each initial interview presented a challenge. Because we needed more time to discuss life experiences, Don and I met again for a second interview. Based on this experience, I anticipated that some participants would require more time. Because I planned to conduct some interviews via televideo (a costly endeavour), I would need to balance the need for information with my financial limitations.
3. Early experience with Don's interview began to hint at the importance of early life experiences. Current experience and meaning was often explained in light of early life memories. I had not anticipated the power of this connection.

Don's interview was also the first of the six which I would write up. I found myself presented with unique challenges of writing. I had been well-schooled in academese; what I saw as a precise form of writing designed to convey information devoid of the author's relationship to it. Confronted with conveying both the content of Don's interview as well as the three-dimensional person I knew him to be, I felt blocked in writing style. A first draft had the calculated depiction of "just the facts, ma'am" that left his story stilted and lacking human touch. Simply put, it was inadequate. Don was not present. As a result, I sought permission from literature and myself to characterize Don as he told himself to be, *as well as* what I knew him to be. I took heart in Richardson's

(1992, 1994) encouragement to embrace various forms of writing, poetics, prose -- to use writing as a method of discovery and analysis itself. By my best efforts, I wanted to bring Don's story to life for the reader. I felt that any less would have been an injustice to him.

Freed from the invisible constraints of a singular form of academic writing, I began to enjoy the process, playing with word and metaphor. More of what I knew of Don crept into the story and new writing skills began to appear. I now sensed *how* I needed to approach the upcoming narratives. Free spirited and ethically bound became my modus operandi, I took heart in Smith's (1994) characterization of biography as caught somewhere between granite and rainbows; hard fact and impression.

Interview Relationships

> Personal experience methods are relationship methods. As researchers, we cannot work with participants without sensing the fundamental human connection among us . . .. (Clandinin & Connelly, 1994, p. 425)

Developing good rapport with my co-researchers was an element I saw as crucial to the research project, for it is through these relationships that the stories are shared and meanings are conveyed and constructed (Clandinin & Connelly, 1994). From the outset, I had shared my intention that the co-researchers participation and names would become public knowledge. I sensed that developing conversational space that afforded trust based on respect and integrity in our relationship would be essential (see Becker, 1986; Connelly & Clandinin, 1990; Ellis, Kiesinger, & Tillman-Healy, 1997; Kvale, 1996; Wertz, 1984). Gentle respect, openness, and intelligence were attributes which I sought to bring to the relationship. I believed that these would reassure the participants of my good intentions and of my ability to honour their experiences.

The creation of safe conversation spaces varied with each participant and each circumstance. In a very real sense, data collection began the instant we met, and it continued as we negotiated participation, and eventually sat down in conversation. I learned about the needs and approach of each co-researcher simply in our reactions to one another and I have included some of these telling details in the prologue to each narrative.

Additional complications in creating space and rapport conducive to open conversation were introduced in the form of our televideo interviews. An obvious distance between myself and the co-researcher could only partially be spanned with good communication skills. The short delay in sound transmission and pixelled picture prevented our ability to overlook the miles that separated interviewer and interviewee.

Despite the challenges to creating space where deeper life stories and meaning could take place, rapport seemed to develop quickly across all interviews. Participants often appeared surprised by the joy of an opportunity to share their experiences. This stood in stark contrast to much of their work which sounded solitary or student-focussed. Some of the comments shared include:

> I didn't realise that I had talked so much. Pretty good for a fellow who tries to practice listening, hey?
>
> I enjoyed the experience . . . being invited to talk about myself for a couple of hours is something which may be pretty inviting (laughter)!
>
> I kind of enjoy it too much if I can put it that way (laughter) . . . I tend to be more a listener than a talker. So this has been actually quite delightful . . . It is a sort -- you're a very easy person to talk to. And by your questions you seem to pick up things that I may have voiced but not thought as clearly -- articulated as clearly as you have. So thank you for that and it's been very easy for me to do this.
>
> I find it helpful in terms of understanding my own life to be able to share this with you, because in telling stories we not only become better known to others but become better known to ourselves.

Repeatedly, participants shared their experience of the interview as both positive and surprisingly revealing. At times, highly personal aspects of life were shared, intended as background to the story, but seen as too sensitive to include in the final document. I was honoured with the confidences shared and challenged with conveying the importance of the meanings without including specific content. At times, I had the feeling that a "sacred space" had developed between us, and a recognition of our common humanity brought a connection that extended beyond mere "ethical considerations and rapport". Consider Laurel Richardson's (1997) perspective,

> We can . . . re-sign the in-depth "interview", as an opportunity for "witnessing" another's life, hearing testimony, feeling the multiplicity of selves that is ourself and all selves, shadows and doubles of each other. Instead of "going into" the field, we might embark on a "pilgrimage" or imagine ourself "walking" with people. In "walking with" we are embodied, self-consciously reflexive, partial knowers, conveners, ministers, -- not "insiders" or "outsiders". (p. 185)

On Canoeing and the Impossibility of Making Crooked Rivers Straight

The research process itself became a fluid process. Like canoeing down an old river for the first time, at each turn in the research I had only a limited perspective of the waters that lay ahead. The immediate requirements of the research were more clearly in focus and what lay beyond would be discovered only in its approach. Accompanied by the unknown, I was reminded of Patton's (1990) phrase, "Qualitative inquiry seems to work best for people with a high tolerance for ambiguity" (p. 183) and I would add a comfort with the *unknown.*

I came to see multiple sources of the research fluidity. Narrative analysis provided an unusual map that equipped the researcher with valuable skills, philosophical understandings, and hints at possible challenges but no absolutes. Returning to the canoeing metaphor, it was rather like jumping into a canoe at the headwaters of an unknown river with a canoe full of equipment, some practical experience, and being told, "You'll know your destination when you get there".

A second source of fluidity was introduced in the relationships with each of the participants. Every individual brought his own approach to our research relationship and his understanding of the co-researcher's role. The space between us was different in every instance and each conversation held different tones and subtle meanings. Again, as principle researcher, I found myself negotiating through new territory. I needed to approach each relationship individually with respect for, engagement in, and observation of the co-researcher's "way" in the world and the uniqueness of the relationship.

Finally, my own relationship to the research was a fluid process. With time, I found I became increasingly comfortable with the research process and my co-research relationships. At the headwaters, the river had looked wholly foreign and treacherous. In time, my own comfort with the unknown grew but so also did my confidence in managing the dangerous shoals ahead.

Keenly aware of the fluid nature of the research project, I will attempt to briefly highlight the basic research "procedure". By virtue of the linear nature of written language, the research "river" may appear remarkably straight. Rest assured that this is a mere artifact of uni-dimensional writing cartography. It is nigh well impossible to make a crooked river straight. What follows is a basic account designed to delineate the research process like a thumb-nail sketch. It is intended to inform the reader and provide a measure of research accountability. I have no expectation that this account would allow for replication. A different situation, a different time, and different researchers would surely yield an approach, that while likely similar, would entail many differences.

The "Process": Hows of Narrative Analysis

1. Co-researcher Recruitment

I approached potential co-researchers in person to inform them about the project and request participation. All six individuals approached indicated initial willingness to participate. I followed-up on my initial requests with telephone, e-mail, and letter communication. Co-researchers were provided with a general description of the study (Appendix A), a list of guiding interview questions (Appendix B) and a consent form (Appendix C). In addition, I requested supplementary documents in the form of Curriculum Vitae from participants, so that interview time could be spent on experiences and stories not easily captured in a Vitae. Mutually convenient interview times were negotiated for either in-person or tele-video interviews.

2. The Interview Conversations

All initial interview conversations were a minimum two hours in length. Because of the cost of travel for in-person interviews was prohibitive, I conducted several interviews using tele-video technology. All interviews were recorded with the permission of all participants. In-person interviews were audio-taped for transcription. Tele-video interviews included a video tape of the co-researcher, which was then transferred to audio-cassette and transcribed. In-person interviews were conducted with Vance Peavy, Don Sawatzky, and Frank Van Hesteren. Phil

Patsula, Charles Bujold, and Glenn Sheppard all agreed to tele-video conversations. Immediately following each interview conversation, I noted any thoughts, impressions, or questions that occurred to me in a research journal.

3. Interview Transcription

Interviews were professionally transcribed. On return of the transcripts, I reviewed each interview tape and transcript a minimum of two times adding additional information about facial expressions, body language and any impressions I had. Revised transcripts were then returned to co-researchers for their reflection. Each co-researcher was asked to provide written feedback in the form of notations made to a copy of the transcript. Conversations about these changes were conducted with each individual. Some changes were requested which represented co-researchers' wishes to clarify, include additional content, or correct grammar. From my perspective, the substance of meanings were not altered. At this point, my husband and I took a lengthy camping holiday from Edmonton to Quebec City. As a result, I was able to meet both Phil Patsula and Charles Bujold face-to-face. Though I did not formally pursue research conversations with them, I had the happy opportunity to spend many hours with each of them. Of course, this opportunity provided me with further insight into each individual. Aspects of each of these meetings are found at the outset of each man's story.

4. Analysis

After returning from our trip across Canada, I began working on each interview individually. All interview transcripts were divided into units reflective of either meanings or physical descriptions found in the conversation. Discerning units based on meanings was guided by my understanding of phenomenological methods as described by Colliazzi (1978) and Giorgi (1975). In addition, I included units based on physical descriptions. I chose to include these segments of the transcript because they often held information about context or setting, necessary in order to situate the story and provide valuable background information for the reader. Initially, every part of the transcript was included in a thematic analysis, because until the biographical writing began I was unclear about what information would be needed to create a coherent and accurate biographical portrayal. Interview themes ranged in number from approximately 95 to 135 themes for each transcript.

5. Cycling Between Parts and the Whole

Again, for each individual interview, I physically snipped the various meaning units apart allowing me to play with their order and experiment with reordering. In addition to the loose themes, I maintained an intact version of the thematized transcript in order to re-refer to the conversational context of each theme.

6. Placing My Voice into the Biographies

Based on my pilot of Don Sawatzky's biographical write up, I came to believe that I needed to introduce my own impressions and voice up front as narrator. As a result, after re-reading each transcript several times and making various notes about what I saw as some of the most salient aspects of each man and his interview, I began with a short impressionistic piece written to introduce the co-researcher to the reader and foreshadow upcoming themes.

7. Visiting Others' Worlds?

Finally, I began the written narrative itself. Launching into each new biography was like visiting a new country. I immersed myself in new personal cultures, of course bringing my own bag of unique understandings along! Because of the differences among participants, each narrative required a new orientation to the written work. I found that it took time to enter into the life-experience as described by each co-researcher. The angle of entry into the story was different for every one. As Smith (1994) notes,

> One of the most difficult decisions facing the biographer as he or she practices the craft of biography resides in the slant, perspective, or theme that is needed to guide the development of the life to be written . . . reconstruals vie with the original decision as new data enter, new facets of life begin to form, new views of the significance of the story arise, and new audiences appear or become salient. The biographer's agony is caught with what might be called the 'restless theme'. (p. 291)

8. A Never-ending Cycle

Smith's quotation hints at a further important facet of the research process. The recursive nature of the narrative research endeavour revealed a need to return to the research participants in substantial ways as I constructed their biographies. The return to co-researchers for additional information and dialogue in narrative research studies was also anticipated by Connelly & Clandinin (1990) who remark, ". . . additional data collection is likely possible at later stages of writing" (p. 11).

At times, it would become clear that there was a gap in the information that prevented a particular story from being understood or moving along. As a result, I initiated entirely new interview conversations, complete with audiotaping, transcription, new thematization, and additional biographical construction. At other times, simple e-mail notes, written letters, or telephone conversations would suffice to meet additional demands for data. While additional televideo interviews were too expensive, I did not limit additional telephone interview time. As a result, in addition to the initial two hour interviews, additional interview time varied by co-researcher from zero to six additional interview hours. While it might seem that some participants were given more of an opportunity to tell their story than others, I came to see the absolute number of contact hours as a simplistic measure of the quality of the researcher/participant contact. Instead, I sought "sufficient and necessary" information to adequately tell the story. With individual differences between the co-researchers as well as between the interviews, of course, differing amounts of interview time were required to adequately tell each story. All participants were repeatedly reminded that they could contact me (at my expense) should they wish to make changes or additions to their biography. With increasingly massive amounts of data, care was taken to store confidential information neatly in marked folders for each participant and any discarded drafts were shredded. As a final addition, and on the suggestion of one of the participants, I asked all co-researchers to consider including a couple of photographs with their biographical story - perhaps a childhood photo and a more recent photo.

9. Further ethical considerations

Once draft biographies had been written, they were forwarded to each co-researcher for his reflections. Because the biographies were ultimately to be public documents, a series of revisions ensued with most participants. Revisions tended to include correction of grammar in interview passages, inclusion of additional descriptive information, or removal of sensitive and highly personal content. From my perspective, actual meanings and substance remained intact. Revisions numbered from one to six drafts per individual. Finally, following permission from the participants, all six revised drafts were circulated amongst the participants. One last opportunity was provided to make changes to their biographies. To close the participants' involvement in the research project, I made a formal request to share their biographies publicly (see Appendix D).

Section Three

Legitimacy of the Research: Lessons in Discernment and Trust

"It is currently the case that each inquirer must search for, and defend, the criteria that best apply to his or her work" (Connelly & Clandinin, 1990, p. 7).

" . . . it is apparent that validation in narrative studies cannot be reduced to a set of formal rules or standardized technical procedures" (Riessman, 1993, p.68).

Over the course of this research project, I have come to see the entire research endeavour as exercises in trust. Three principle parties appear to be involved; (1) the research adjudicator(s) i.e., the research reader, (2) the co-researchers, and the (3) the principle researcher. Of you, the research adjudicator, multiple trusts are requested; trust in a methodology, trust in the research process, trust in the principle researcher's ability and judgment, and trust in the honesty of participants. In turn, the co-researchers are asked to trust in the principle researcher's ability, trust in the researcher's integrity, and trust in the research adjudicator's sense of fairness. Finally, the researcher herself, is asked to trust in a methodology to reveal meaning, to trust in her skills, abilities, and ethics to bring the process to completion, to trust in the openness of participants, and finally, to trust in the research adjudicator's intelligence, full awareness, and good nature to convey thoughtful and fair reflection on the research project[3].

From the vantage point of each of these principal parties, final legitimation requires vision from multiple perspectives. Final legitimacy of a project becomes a search for consensus on at least a limited common vision amongst participants from three very different vistas (Kvale, 1992), each of whom may perceive various liabilities and strengths in the work. Interestingly these very instances may be seen as strength or liability depending on the perspective. Further, I would argue that, at their core, issues of trust invade all research endeavours be they quantitative or qualitative. Ultimately we are left to trust (or be convinced to trust) the methodologies and practices used and the individuals involved.

At last count, I had found a minimum of 30 terms, used to describe various and specific ways to adjudicate the quality and legitimacy of a qualitative research text (see, Arvay, 1998; Connelly & Clandinin, 1990; Guba & Lincoln, 1994; Kvale, 1983; Osborne, 1990; Richardson, 1994, Shapiro, 1986). Undoubtedly others exist. I have chosen four criteria with which to evaluate this study as I felt that they were most suited to this particular research.

1. Goodness-of-fit

Based on Kvale (1983), in the case of this research, goodness-of-fit refers to the degree that co-researchers concur with the biographical synthesis of their written story. Does the research text resonate from the perspective of the participant? To this end, co-researchers in this study had multiple opportunities to co-construct and refine both the transcripts of the interview conversations as well as their own final biographical story.

2. Pragmatic Usefulness

Pragmatic usefulness refers to the basic sense that the research project is able to supply its reader with new perspectives and awareness. Ultimately, the hope is that the study would become a foundation for others' work (Reissman, 1993). "The evaluation of the story has a pragmatic dimension in the sense that its value depends on its capacity to provide the reader with insight and understanding" (Polkinghorne, 1995, p. 20). Related to these notions, I would add that the value of this research project, as descriptive and exploratory, should generate new questions about a variety of issues in counsellor education as well as the legitimacy of the research methodology itself. From my perspective, in a curious turn on itself, the research has been successful if it raises questions in the reader about research methodology and the relationship of "truth" between science and art.

With this criterion in mind, I have had a number of readers, both in and out of the area of counselling, read various portions of the project expressly with the wish that they provide feedback on their reflection. Repeatedly, I have been assured that the biographies themselves, as well as the methodology, have spurred new ponderings and changed perspectives to both counselling and research methodology.

3. Readability

I would also wish that the quality of this research project be judged by its readability and interest.

> The writer's object is - or should be - to hold the reader's attention . . . I want the reader to turn the page and keep on turning to the end. This is accomplished only when the narrative moves steadily ahead, not when it comes to a weary standstill, overlaced with every item uncovered in the research. (Richardson, 1994, p. 526)

To further enforce the importance of readability for the qualitative research text, I again turn to Richardson (1994),

> I want to raise a serious problem. Although our topics are often riveting and our research carefully executed, our books are underread. Unlike quantitative work, which can carry its meaning in its tables and summaries, qualitative work depends upon people's reading it. Just as a piece of literature is not equivalent to its "plot summary", qualitative research is not contained in its abstracts. Qualitative research has to be read, not scanned; its meaning is in the reading. (p.517)

I would argue this as even more important for the highly contextually dependent narrative/biographical analysis than for some other forms of qualitative research with which I have worked, i.e., phenomenological analysis[4]. From my perspective, to lose readers because of dull text or excessive detail weakens the project, as the opportunity to disseminate new ideas and contributions to the field are lost. Again, based on the readers' feedback, I am told that the research biographies contained herein were found to be both engaging and informative.

4. Empathic Generalizability

This criterion relies on the extent to which the final biographical synthesis resonates with the reader whether she or he has had experience with the phenomenon under study or not. It is closely aligned with other criteria that judge narratives based on their coherence among situated, contextual, and particular elements of the data -- i.e., their explanatory power (Connelly & Clandinin, 1990; Polkinghorne, 1995). Can readers empathically understand, through their own experiences, the description that the researcher has provided? Interestingly, this criterion again reflects the co-constituted nature of the relationship between the research text and its reader. As a consequence, "Any reader . . . can be as a co-researcher with respect to verif[ication] . . ." (Shapiro, 1986, p. 178).

Synopses of The Co-researchers

With an explanation of the research methodology in hand, a brief introduction to the participants as a group may be helpful to the reader. Of course, much greater detail is provided within each individual biography as it appears in the next chapter. To begin, each of the co-researchers had been involved in counsellor education with a Faculty of Education in a Canadian University for twenty-five years or more. In addition, all individuals had been hired into their faculty positions between 1967 and 1972. In terms of graduate training, three individuals, Glenn Sheppard, Charles Bujold, and Vance Peavy all trained at different American universities, while the others all received graduate training at the University of Alberta. With respect to career focus, Vance Peavy, Charles Bujold, and Phil Patsula revealed extensive involvements in the field of vocational counsellor training and research, while the others maintained varied specializations in the field of counsellor education and research. At the time of interviewing, Phil Patsula and Don Sawatzky were employed within the university setting while the rest had retired from their academic positions. At the close of the research project, all had chosen academic retirement. Regardless of employment status, all co-researchers maintained ongoing ties with their respective universities.

How the Biographies are Intended: Beginning the Stories

> My life is a story . . . and the personality . . . desires to evolve out of its unconscious conditions and to experience itself as a whole. I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem [taken from Carl Jung's autobiography]. (Jung, 1989, p. 3)

What follows are the stories of the six men who shared their perspectives on their lives and their careers. The narratives are not psycho-biographies with their tendency to dissect the man and his approach to life. They do not attempt to "prove" any particular theoretical approach by virtue its successful application to a life-story. Any life is larger than a theory. In fact by some accounts, our theories themselves are mere reflections of our living (Larsen, 1999; Smith, 1994). At this point, I leave meaning making beyond the hand that I have had in the construction of these biographies to the reader. Perhaps you will see something of yourself, whether realized, new, or forgotten, within these readings.

> The story of a life is less than the actual life, because the story told is selective, partial, contextually constructed and because the life is not yet over. But the story of a life is also more than the life, the contours and meanings allegorically extending to others, others seeing themselves, knowing themselves through another's life story, re-visioning their own, arriving where they started and knowing "the place for the first time". (Richardson, 1997, p. 6)

CHAPTER FOUR

RESULTS AND DISCUSSION: THE BIOGRAPHIES

> *We shall not cease from exploration*
> *and the end of all our exploring*
> *will be to arrive where we started*
> *and know the place for the first time.*
> (T.S. Eliot, 1943)

The messages stories carry are as diverse as their readers. With each interview and subsequent biography, I found new worlds opening before my eyes. I found myself intrigued with the life and experiences of each participant. Each relationship held a spark that ignited new curiosity within me. Within four months I completed all six initial interviews and I was genuinely surprised by the consistent openness and authenticity with which the men approached our interviews. From the outset I was taken with the confidences shared by the participants and their willingness to share vulnerabilities. Repeatedly, they commented on the pleasure of being able to tell their stories. With all of the participants either retired or nearing retirement, the encouragement to reflect on career and life was both satisfying and wholesome.

We All Put Our Pants on One Leg at a Time

The interview process had a profound impact on me as well. Just into the second year of my Ph.D., with contemplations of an academic position, it felt like I was traveling at warp speed through six whole career lifetimes. Equally quickly, any distinctions I held between student and professor fell away. The whole experience was disorienting.

Position, education, salary and experience mattered less to me than the human being behind the credentials. To put it simply, I found myself thinking, "We all put our pants on one leg at a time". It wasn't that they lost stature in my eyes. The respect remained. The profound difference was that I felt that I could understand them as people. In some cases, their experiences had been my experiences and where they were not, they told me about the experience from the inside - the unglossy version. I felt a responsibility to them as people - precisely because of their glories and their struggles.

Knowing that I was entrusted to tell the stories accurately and compellingly, I threw myself into each story with the belief that "to live" each story would provide me with the means to tell it most adequately. Though I've never personally known a novelist, an immediate sympathy with the complexity and intelligence of good writers developed. I read personal accounts of the writing process. I read about characterization and writer's voice. I wanted my participants to come alive in their accounts.

Without the protection of anonymity for the participants, my responsibilities were magnified. For a time, I felt overwhelmed with the power of each story and the seemingly endless directions in which each story could lead. My mind swirled with questions. Perhaps I needed to know more about career development theory? Maybe it was a creative writing course I should pursue? What about spirituality? Spiritual connections to counsellor education had been consistent across the biographies and were completely unexpected to me. Did I possibly know enough to tackle this topic? And yet, a part of me knew that I would likely never feel that I knew enough. I would need six lifetimes to accumulate the special expertise of each man and several more to approach the research and complexity of writing from a completely informed perspective! Stories ***do*** carry messages with themes as diverse as their readers.

Even the seemingly simple task of empathizing with each participant was exhausting. With my training as a counsellor I knew, of course, that empathy is about as basic as you get, but there did not seem to be anything basic about it. I needed to cross boundaries to places I had never been and I needed to do this so deeply that I could write about it almost as though I had lived it. The student in me needed to make room for the experience of professorship. The woman in me needed to make space for male experiences. The neophyte counsellor needed to find a seasoned counterpart. Finally, the excitement and energy of beginning my career needed to be counter-balanced with an understanding of the satisfaction and struggles of retirement. Simply put, everything that made me *me* needed to make room for an experience of everything that made each of them *them*. I could see no other way to write their stories. At the close of the six initial interviews: my mind swarmed with details, facts, opinions -- both mine and theirs. My heart warmed to each of them. My body and soul seemed exhausted by six lifetimes of experience in rapid succession. I needed time to integrate.

Muddledom is the Inception of Something Big: Beginning a Narrative Methodology

You are lost the instant you know what the result will be (Gris, 1992, p.184).

This research may have been the most instructive part of my whole graduate education. From an extraordinarily intimate vantage point, I was presented with six very different perspectives based on common careers. I longed for common themes, feeling muddled in the process. I had asked the question, "What is the experience of long-term counsellor educators?". But rather than converging on some common conception of counselling and counsellor education, the biographies led to as many differences as commonalties. A cursory scan for common themes told me that thematic analysis would prove unsatisfying. I knew immediately that valuable idiosyncrasies and details that brought the characters to life would be lost when clustered into aggregates. It became clear to me that precursors found in early life would become so disconnected from their incarnations in career that the very threads that carried a coherent life would be severed by a thematic analysis. The stories themselves held the fruits and any attempt to improve on them, by some aggregation of the data across participants, would only annihilate their integrity blowing holes in their structure and reducing the participants to dull "factual" accounts. Thus, affirmed in my conviction that narrative analysis was the best analytic alternative, I returned to the notion of biographies painfully aware that I held great responsibility in their writing.

And so these stories became biographies, limited only by their telling -- a mutual responsibility between myself and each co-researcher. Any knowledge of "facts" gleaned must be tempered with the knowledge that accuracy of details, while important, is balanced with an equal concern for the accurate portrayal of each participant's understanding of his life as lived. Clearly, interviews and biographies written at another time could yield a changed story. In essence, the issue became the difference between concerning oneself with the spirit of the law rather than the letter of the law.

What follows are the stories of six men, counsellor educators, willing to explore life and career experiences. The biographies are at times revealing, at times painful, at times joyous, and always human.

You will find that I have dispensed with most demands of APA formatting as I felt that it constrained the telling of the stories unnecessarily. Instead, I have adopted the format employed in some novels; a series of short 'books' collected as a unit. My intention is that the construction of this chapter, as a collection of related "books", would highlight the ideographic nature of the biographies while allowing the reader to synthesize new learnings across stories. Each "book" is composed of small "chapters" loosely following the chronology of the counsellor educators' story. In addition to the aforementioned change to APA formatting convention, it is important to note that all standard text copy is written in my voice as co-author narrator. All italicized text, except where explicit references indicate otherwise, is interview transcript copy in the participant's voice as co-author.

DR. FRANK VAN HESTEREN'S BOOK

Perpetual Beginnings and Discoveries Made While Loafing with Intent

or

The Importance of Being Frank

Ah, not to be cut off,
not through the slightest partition
shut out from the law of the stars.
The inner - what is it?
if not intensified sky,
hurled through with birds and deep
with the winds of homecoming
(Rilke, 1996, p.372)

PERPETUAL BEGINNINGS AND DISCOVERIES MADE WHILE LOAFING WITH INTENT

or

THE IMPORTANCE OF BEING FRANK

On our way from the parking lot to his office at the university, Frank humourously offered to throw himself in front of a slowly moving car as an act of altruism. I mistakenly thought that this was a rather random joke. You know, the kind that are made when you've begun to feel comfortable with an new acquaintance and you are not engaged in any serious conversation at the time. In a short time, I was to learn that this was evocative of both his commitment to kindness toward others and his professional interest in the light and dark aspects of human nature. For the time being though, we continued up to his office through the maze that is characteristic of most university architecture with Frank telling me details associated with various locations as we encountered them.

One might think that the sages who inhabit the ivory tower are given large offices. Yet, in my experience this is rarely the case. Frank's office was of average size. Bookshelves from floor to ceiling lined every available wall. To the unacquainted, it was like entering a three dimensional notebook crammed with handwriting and very little punctuation. The office itself felt smaller than its mathematical dimensions would suggest. As I first glanced around the office, I noticed that dog-eared paper tags sprouted from the literally hundreds of volumes which lined the office walls. And, seemingly curiously out of place a tennis racket hung alone very high on one wall.

It was a gray autumn and from my position in the room Frank appeared as a dark silhouette against the large window at the end of his cinderblock office. The quiet of the weekend morning and the dark appearance of things as I sat in this backlit room created a space in keeping with the comfortable intensity that emerged as Frank spoke. Frank is not a man who lives an unexamined life. On the floor lay a long line of material neatly stacked according to decade in preparation for my visit. Each stack held relevant artifacts -- books, papers, movies, and posters. It became clear that this was but one example of Frank's willingness and desire to engage fully in reflecting on and making meaning of his own experiences. I sensed from him a desire to be understood in our relationship and virtually unconsciously I renewed my commitment to this goal in my research. And so, we began at the beginning -- Frank's early life.

Chapter One

The War Years: The Beginning of Many Beginnings (1940's and 50's)

> *Of course, even though it may seem like the kinds of things we're talking about aren't directly related to a career choice, they are. They have everything to do with who you become later on and what you decide to do with your life.*
>
> *In fact, things that I am interested in now . . . have roots in . . . what I call rather shaky and vulnerable childhood beginnings. . . . The war experience . . . is very much a fundamental part of the fabric of my being in my own personal and professional identity.*

Christened Francis Nicolas Van Hesteren in Vreeswyik Holland, Frank was the second child of his mother and the first child of his father. His mother's first husband had died of tuberculosis before the war and Frank had a much older half-brother, Nico.

These days Frank talks about the shadow side but during his childhood in Holland, the Nazis were not merely shadows and fear was what both paralyzed and saved. He tells stories about that time.

> *My mom and dad, by their own account, woke up one morning to the sound of German soldiers goose-stepping through the cobbled streets of Vreeswyik. I can recall stories that they told that had to do with keeping an axe or hammer underneath the pillow or the bed. To have a sense of security and a way of fighting back - if you needed to.*

Food was in very short supply and there were four in the family to feed. Frank remembers the fear that visited the family whenever his father would leave the small town in search of a small bit of food. One barely dared to hope for a cache as grand as a farm chicken and, until his father's return, the small family lived in fear that the German soldiers find him and he would mysteriously disappear.

Frank's father was a seaman and farm labourer in Holland. In 1950, motivated by the apparent opportunities that Canada held for their children's future and the fear the Frank's older brother, now a seminarian, would be drafted, they emigrated to a farm in Saskatchewan. Coincidentally, the location of their first home in Canada is just an hour and a half drive from Frank's current home but in 1950 it couldn't have been farther away from civilization.

The change for the family was nearly indescribable. Literally, a deathly cold descended on the family that first winter in Canada. None of them could have anticipated the harshness of the Canadian winter at 40-50-or even 60 below Fahrenheit. Frank still vividly remembers how difficult and traumatic the transition was for his mother.

> *She had lost her husband to tuberculosis before the war. And the war came on with all of its challenges and its anxiety, dangers and horrors. And then we spent an entire year in virtual isolation from her point of view. She was very used to . . . being around people and contributing to people's lives.*

Only his brother was able to speak English for the family. Roles reversed and his brother took on tasks usually reserved for a father. His brother negotiated the ropes of the culture and the in's and out's of getting jobs. As he grew older and more aware of what those early family years were about, Frank realized what a God send Nico had been and that he would forever be grateful to him for his loving investment in the well being of the family. For, that first year, the biting cold of the Canadian winter fairly whistled through the holes in the family left by the war and their emigration.

The isolation was unbearable and within months the family moved to a farm just a half mile from Edmonton. At night, the city lights were actually visible and within the next year they gravitated toward those lights representing social contact and moved into the city itself. Frank's father took a position as a labourer at Norwood Foundry.

Francis was a bright young boy who knew his family was struggling. It is hard to say exactly how children interpret events, but he must have wondered at times how they would make it. The movie *Shane* became a touchstone for him, a movie he owns, and watches occasionally. It is the story of a homesteading family with a young boy named Joey. The family is in danger of losing their home and Shane battles it out with the locals to save the family. The good fortune of viewing this movie as a boy provided the hope that the young Francis needed.

> *Well, why was that movie so gripping [for me]? Well, first of all, I was virtually exactly the same age as Joey at the time I saw the film, so I identified with Joey. Secondly, Joey and his family were having a lot of problems. And in our own way, we were too. We were really up against it . . . struggling for our lives too in trying to make a life. And so I began to realize at that early age that there was hope. If Joey could make it through this and his family could make it through this, I think we could, too. So that's probably the debt of gratitude that I have with regard to the movie Shane.*

Chapter Two

Francis the "Conscientious Student": Becoming Himself (1960's)

There is a theory that we often know sooner in life those things that are not well suited to us rather than those things that are.

> *I shouldn't say my family had designs on me to become a priest like my half-brother, but that was definitely part of their thinking and it seemed natural to them. They weren't trying to coerce me or manipulate me. It seemed like a good thing for me to be doing from their point of view at the time. So I went to College St. Jean and within about a couple of days I knew in my heart of hearts, this is not for me.*

It is true that Francis would have had to learn French at College St. Jean but his feeling of unease was more than that. At fourteen years old, these things are not always simple to articulate. The visceral sensation was clear though.

> *I started to feel literally like I was a screw being driven into a wall and somebody else was turning the screwdriver. It didn't feel good. It scared the hell out of me.*

The power of his discomfort and a strong sense of urgency provided Francis with the strength to extricate himself from College St. Jean. In retrospect, he congratulates the young Francis for his strength but at the time his experience was isolating.

> *The only way I could figure to do it was to let it register with my parents and my brother, that I was so emotionally upset, that there was no damn way that I was going back there. And so I think I may have set a bit of a Guinness Book of World Records, in terms of throwing a tantrum, and really crying very loudly for a long time. And finally, they saw hey, there's no way. So I got out of there.*

But at the tender age of fourteen, what might be the cost and what might be the benefit of defying a parent's career dreams for one? By Christmas time that year, Francis had caught up on the school work he had missed during the early weeks of the term when he had enrolled at College St. Jean. Achievement became the name of the game. By the time he graduated from Mount Carmel Junior High School three years later, he had honours on his departmental exams and was Best All-Round Student. Despite his successes, he wasn't happy.

> *It's only in later years when . . . I became more reflective about my own life and my relationships . . . a major reason that I was working so hard at school was that I felt a sense of guilt, perhaps even shame, for having let my parents and my half-brother down in getting out of College St. Jean. . . . So I think part of what was going on was . . . boy I'd better really buck up and up. I'd better not let my parents and my half-brother down again. I was mostly driven by a sense of guilt and shame.*

Leaf mold is rarely thought of as a life form of beauty. At the very least, we ignore it. It smells, grays, and rots the beautiful leaves we have waited long winter months to enjoy. Incredulously, I once heard about an entire poem dedicated to heralding the beauty of leaf mold. For leaf mold is as much a part of the life cycle as is the leaf. And, even more than that, leaf mold is a life all unto itself and brings its own beauty, if we care to open our eyes to it. How much we must miss if we ignore the leaf mold in our own lives. And so, in his own style, Frank shifts to another film analogy to explore the leaf mold that was his guilt.

My Webster's (1981) dictionary defines crucible as "a severe test" and this is just how Frank defines his experience of leaving College St. Jean and completing Junior High School elsewhere. In his own style, Frank shifted to another film analogy to describe this personal crucible.

> *I am reminded of another of my favourite movies, The Sound of Music, where I think at one point Maria says, well something like, "Wherever the Lord closes a door, he opens a window". And this is where you come to not only forgive, but to re-prize your roots. See, because if it hadn't been for that [guilt and shame], I would never have developed that sense that when I decided to turn on the afterburners I can really do some pretty good things achievement-wise. It was like a crucible. I came out having discovered some things about myself that otherwise I simply would not have. So, I am able to say now, "Well, thank-you so much for pressuring me and compelling me to deal with that guilt because it's turned out".*

Still, Francis was unhappy. True enough, he had learned that he could excel academically, and yes, he was able to free himself from attending College St. Jean against his wishes. But, satisfying others' intentions for himself did not make him happy.

> *One of my all-time favourite people, Father Felix Otterson, . . . was also my English teacher. And I remember on one report card in Grade 11, he put, "Francis is a very conscientious student". So in other words, "God is in his heaven and all is well with the world. Francis is doing very well academically. But, Francis was very unhappy without even being able to realize it. And*

> *spending a lot more time and energy on school stuff than he really ought to have been. . . . But basically my parents felt as long as Francis was being conscientious, working hard at doing well at school, which was so important because my parents only went to Grade 3 or 4, everything was fine. The rest we could handle.*

The way Frank tells it now, the guilt of leaving College St. Jean, motivated five years of very high academic achievement. This was a part of his crucible. But a test, even a severe test, cannot serve as life's single lesson. By the beginning of Grade 12 things began to change for Francis. School performance lost its passion. Possibly his guilt over leaving College St. Jean was assuaged through five years of single-minded focus on academics. Perhaps a healthy drive toward balance drew him toward other interests. Maybe even, a larger force was drawing him toward another of life's lessons.

> *In the beginning of grade 12, I knew in my heart of hearts that something was happening and school wasn't going to be as important to me. It couldn't be. . . . I'd discovered that I really enjoyed athletics. . . . I became so impassioned with tennis that it became almost all-consuming. . . . To make a long story really short . . . I ended up playing hooky. Well not hooky, that's too trivializing. I ended up taking my life into my own hands. I didn't attend school for all intents and purposes for the last three months. These were the last three months before Grade 12 departmentals. So I hung out mostly at the Garneau Tennis Club. . . . It was really causing my mom and dad a lot of worry and concern. But Francis was out there somewhere trying to find - to make a more full, fun-filled life.*

It seemed to me that whenever Frank was up to something it was imbued with an all-consuming intensity and passion. Even our interview held that intensity. It was an energy that Frank carried with him. Now, I was beginning to understand the importance of the tennis racket that floated high on the wall -- just hidden behind the door when it was open. Frank continued:

> *I think there are times when I am up to something and when I am not. I think all of us are probably tuned into that within ourselves. . . . My survival instincts were strong enough to know that . . . you are taking a really big chance here, because you've got to round out your life a little bit here.*

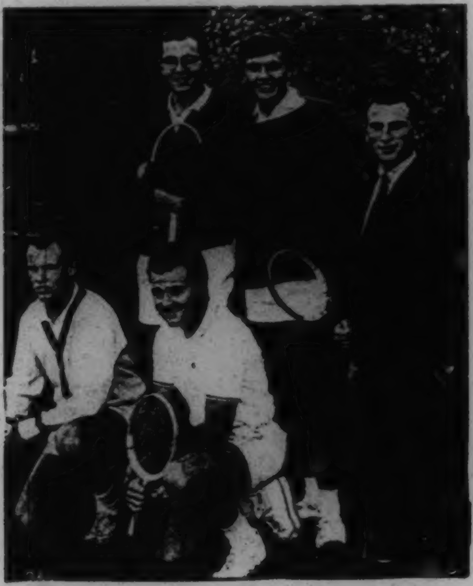

Figure 1. Frank (back row left) with tennis buddies on U of A Tennis Team, 1966.

With some extra tutorials, Francis did manage to pass his grade 12 departmentals that year and his marks were just high enough to be able to enter the Faculty of Education at the University of Alberta. University life brought many things, such as more tennis and graduate school, but nothing was to be as precious as the young woman he was about to meet.

> *Her image had passed into his soul for ever and no word had broken the holy silence of his ecstasy. (Joyce, 1996, p.155)*

Even a sterile reference book like the dictionary describes the appearance of a divine being in one's life as epiphanal. Almost instinctively, Frank described his close personal relationships in spiritual terms. He has the gift of being able to notice and reflect on the beauty of those with whom he shares a compassionate life. From Frank's perspective he has been blessed with many such divine beings but none so dear to him as his wife, Dianne. He was careful to choose his words, so as not to weaken the description of his sentiments with faddish language.

> *Apart from being born and having the kind of parents I had, the most important turning point in my life was meeting my wife, Dianne, one night at the bus stop on the U of A campus in the late fall -- On a certain level, I am a believer in angels. I have my own understanding of what that means. I don't mean a guardian angel or a St. Michael, the Archangel. I'm talking about a quality of being, a quality of relatedness, a quality of spirit, a quality of kindness. Dianne was that kind of person in my life.*

Gratitude and a sense of good fortune pervade Frank's description of his relationship with Dianne and her family. Within less than a year of meeting, the two were married. Frank was then aged 21 and Dianne was aged 19. A new beginning emerged for Frank as he drew close to his new in-laws. They very much took on the role of a second set of parents for Frank. As I listened, I sensed that his in-laws brought something to him that he had not experienced with his own parents. Interestingly, it was his father-in-law who was influential in changing Frank's name from Francis.

> *So this movement into Dianne's family, this represented almost a being born again or having another shot at it from a different vantage point in my own life and development, and I think I'll be forever grateful for the set of circumstances that just came together to make it possible to meet Dianne and go in that direction.*

Figure 2. Dianne and Frank, 1990.

> *So far as human understanding can probe, it can discover nothing of greater purpose and value to the world than passion. Under that covering is hidden the hand of the creator. (Khan, 1996, p.155)*

An abiding sense of spirituality filtered through our interview. Passion touched each aspect of our conversation and it was clear that relationships held a special place in Frank's life. I found myself touched by his openness and frankness. He confided that he has been interested in exploring spirituality for years. For Frank spirituality and his experiences of love were one in the same. He explained to me:

> *I think one of the reasons why I have more tolerance for even the concept of spirituality in my own life, and an increasing sense of the spiritual in my own life, . . . is because I have been lucky in my relationships and love. And I find that often the people who are most apathetic or sceptical or even cynical about the spiritual side of life, are people who have not been as lucky or blessed in love. . . . These loving relationships with my own parents and Dianne's family, with Dianne, with our own children, and well beyond, represent very powerful rumours that there is*

> *more than meets the eye. . . . So for people who understand the context you don't have to try to explain it -- and those who don't, it often seems futile, for the time being, to try.*

Following his third year of teacher education, Frank taught fifth grade while finishing his B.Ed. by summer and evening classes. Dianne's presence in his life had shifted his focus back to academics. She was driven to achieve and she spent a good deal of time in the library. Frank found that if he wanted to be with her, he must be at the library, too. Laughingly, he described his return to academic achievement this way,

> *She was spending a good deal of time at the library. So I figured, "Oh, what the hell, go for it, study!" So to make that story real short, I ended up with some really good grades. . . . I ended up doing some really good work.*

Frank's response to the praise he received in his high school days could be described as tepid, at best, and it had been conflicted by guilt. Things were different this time. Initiated by Dianne's example and motivated by his own success, Frank began to take his professors' encouragements to heart. The ninety-three percent he achieved in Doug Ayers Educational Psychology 476 class really meant something to Frank. The topic of graduate school began to surface in conversations with his professors. Doug Ayers even asked for a copy of one of Frank's papers! His passions returned to academics and Frank "caught fire" again. Frank's intensity fairly carried him like a surfer on a roller into graduate school.

Chapter Three

Graduate School: Loafing with Intent (1970's)

When Frank describes graduate school at the University of Alberta, relationships capture his first attention. Names of his professors and peers flow through the conversation like stream water over stones, Harvey Zingle, Don Fair, Don Sawatzky, Bob Patterson. Early on in his graduate school experience, Jay Bishop held a special place in Frank's heart. First year graduate school was frightening. Frank was unsure of his abilities. Could he swim in the deep end of the academic pool? Jay spent time with Frank, and Jay understood.

> *I was negotiating that rather challenging terrain of individuation. Trying to separate out from my own history and my involvements with my parents. . . . I remember I used to have some really good visits with Jay Bishop to talk about these more personal challenges. . . . I'll always be grateful to him for his support and his friendship and his modeling of what it means to be counsellor. But it didn't feel like a counsellor-client relationship. He meant a good deal to me.*

Frank still searches for a way to describe, to name the nature of his relationship with Jay -- counsellor, friend, teacher? But, he has no difficulty in revealing the gifts that the relationship brought. In later years, Frank was to write about the "slippery slope" and ethical issues that arise in student/professor relationships in counsellor education. This may have been his first experience of the potential gifts that this challenging relationship could bestow. The seeds were planted for what would come later.

Tony Stickel's name enters the conversation. Frank admired Tony. Perhaps we see in others, what we unwittingly hold in ourselves. Something brings us to a place where we encounter just what we need or always held but never knew. And, something opens our eyes a little wider to see what we can just barely comprehend. Tony's classes were different. His classes were buoyed by the human potential movement and Tony's own personality. Some people barely tolerated the classes. Frank thrived on them. Tony led a non-credit encounter group/group process experience and he taught an individual assessment course.

> *He . . . showed me and allowed me to experience a whole different way of being with a group of students in the role of teacher. Anything but traditional or conservative. It was much more loosely structured. We had this talk together. What's really important that we might spend our time focussing on, learning about? . . . It's just what I needed, 'cause I was in the space where I was doing a lot of soul searching and questing.*

Tony Stickel had credibility with Frank and so Frank followed his lead into new territories. He explored new ideas through the work of Alan Watts and Carl Rogers. Tony disclosed that Watts' book, *The Wisdom of Insecurity*, had changed his life and nothing could have sold Frank faster on reading the material.

> *I thought that any book that changed Tony Stickel's life, is a book I'm going to run across campus right after class to see if I can find it. So I did that and started reading it almost immediately. And I can tell when it's time for a book and I to get together because as you can see underlining and making notations all over the place. It's hard to know where to start or stop because you're really ready to encounter this set of ideas. . . . Tony Stickel served to broaden my horizons and begin to think about myself and others in a bigger perspective, in more . . . embracing kinds of ways.*

With Tony's nurturing, more seeds were planted. On warm spring and summer days, Frank made his way down to Whitemud Creek. Sitting on the creekbank, he would read and reflect. Loafing with intent provided important time to tend to new ideas bursting forth. Refreshed and feeling healthy, he would return to the department determined to benefit from the positives and avoid student/faculty politics. From Frank's perspective, Tony modeled this capability himself and Frank began to learn to negotiate departmental politics in such a way that he could hold his own position.

Sometimes situations appear to hold you back; other times they fairly push you on. The momentum of Frank's graduate student experience carried him forward quickly -- almost too quickly. Beginning with exemplary academic performance in his first year of graduate school, scholarships followed Frank from his second year of graduate school until his graduation. The momentum held and led to a position at Memorial University in St. John's right after graduation in 1971. In fact, Frank and Dianne's second child, Sherry, (coming after Patrick) was born a Newfie. While a university position might have been the next logical, successful career move - perhaps even an example of fate pushing more success one's way - it did not sit well with Frank.

> *I realized about two or three minutes into the first class I taught at Memorial, that for the time being this was just not for me. I wasn't ready to be at the university or standing in front of a group of people, ostensibly teaching them. So I had this gut feeling that, not so much that we had made a mistake [but], . . . it was not the right time to be doing this. I felt increasingly that I didn't have the professional experience under my belt . . . so I had an early feeling of being an impostor. If this were to go on I would be involved in a perpetual process of impression management that I didn't feel comfortable with.*

Frank turned to his professor mentors, Harvey Zingle and Don Fair, to help see him through this uncomfortable period. He needed understanding and support for his discomfort. He needed to make a change. Frank paraphrases one of his favourite authors Hugh Prather, "If a situation is killing you, get out of it". Reading Prather during his first year in Newfoundland helped Frank to see what he needed to do.

> *That simplified it. If I stayed here [position in St. John's], there was a part of me that was going to die. I wouldn't want to see that happen. . . . Part of the other thing . . . was that I wanted to start doing some publishing . . .*

Frank sought other opportunities. Through correspondence, Don Fair and Frank discovered a common interest in making a life change. After completing his obligations to a two year contract at Memorial, Frank accepted Don's offer to join him in a new full-time private counselling practice in Edmonton. Though the move appeared risky, Frank saw this as a way of gaining the experience he was seeking and he happily anticipated his return to Edmonton. Frank looks back on his relationship with Don Fair with gratitude, respect, and affection. Don was, indeed, an angel of mercy for Frank at a time when understanding, affirmation, and tangible support were so much needed on his life/career path.

The counselling practice provided a rich experience but it wasn't home for Frank. Two years had given Frank the opportunity to work with clients in a variety of situations but he found the issues severe and draining. He felt financially vulnerable and it became clear that he needed to move on. Preventative work began to look more appealing.

He took an elementary school counselling position with Edmonton Catholic Schools. He enjoyed the opportunity to work within the school system and Frank still cherishes the response he got during this experience.

> *I was wondering how I was doing during my first year, and at Christmastime I was given a real boost because the . . . kindergarten teacher and the Grade 1 or 2 teacher, composed what they called "Ode to a School Counsellor". It had some very affirming and encouraging and endearing, funny things in it. But it really let me know how I was being perceived and experienced . . . in a way that continues to mean a whole lot to me. I had that sense that I could be successful in this kind of setting.*

Listen quietly. Some say that a small, persistent voice will tell you where home is and when it is time to return. Now four years since his position at Memorial University, things began to change inside of Frank. He heard this voice. He began to yearn to return to the university. Frank had passed his own rites of passage and felt prepared for the tasks he saw as university educator.

> *I began to feel just an almost primordial longing to be back at university. Now I felt I had four years of being "out there" and I was feeling pretty darn good about it.*

With the help of his mentor, Harvey Zingle, Frank was alerted to positions at University of Saskatchewan and University of British Columbia. He was offered and accepted the position at the University of Saskatchewan. In retrospect, he is thankful that he had the latitude that his position at U of S has afforded. He has followed his bliss and essentially made of his position what he wished.

> *And here, I haven't been under, in my own sense, an incredible pressure to publish. It hasn't been a publish or perish thing. So I have been able to keep my own pace, keep my own faith. I'm really pleased with my own productivity because it's been cumulative, integrative, and much more holistic than otherwise might have been the case.*

One of the most cherished gifts in Frank's life has been his relationship with Harvey Zingle. Harvey was more than a mentor. He has been a loyal friend, source of wise advice, and an inspirational enabler. Above all he was, for Frank, the embodiment of kindness and integrity.

Reflecting on our conversation, I have the distinct impression that Frank could not help but follow his passionate interests. It is probably true that Carl Rogers' influence in psychology was never greater than during the years of Frank's university training. Nevertheless, Frank does not strike one as a man to be caught by passing fads; those flimsy social whims caught on the shifting updrafts of popularity. His passions seem rooted to a deeper well-spring of personal commitment. Rogers' ideas and his personality captivated Frank's attention at graduate school.

> *When I was going to graduate school, some of us almost seemed to be carrying this book by Rogers and Barry Stephens in our hip pockets. If we had had hip pockets big enough to carry the book, that's where it would have been. It was called Person to Person: The Problem of Being Human. . . . The spirit of Rogers and Tony Stickel really resonated very powerfully. . . . So I felt like -- really befriending the authors of this book, especially Carl Rogers.*

Frank drew assurance and courage from Rogers' work and took heart in what he perceived to be Rogers' integrity. During graduate school, Rogers provided Frank with direction and personal affirmation, at a time when his footing in the field was understandably unsure. Years later, Frank continued to feel a kindred spirit in the common approach he shared with Rogers and this provided professional and personal support -- commodities which sometimes felt in short supply within the field. With Rogers, Frank found sponsorship to act with integrity and remain true to himself, despite pressures to engage in institutional game playing. In 1985, he decided to write to Carl Rogers. Nearly twenty years of reading, admiring, and, in a sense, living with Rogers had created a bond which Frank wished to acknowledge. In the Canadian Journal of Counselling, Frank shared part of the letter he had written to Rogers,

> *Dear Carl:*
> *I was going to begin this letter in a more formal way by addressing you as Dr. Rogers. The more I thought about such an opening, the less genuine I came to feel since, from my point of view, we have been "friends" for years. Your writings have been an important, formative, influence in my life and at times when I wonder what life is all about, I find myself gravitating into your company (Van Hesteren, 1988, p. 13).*

Frank grew to see Rogers' approach as more than a solid point of departure for human relations work. It had depth, breadth, substance. He explored the depths of Rogers' theory and verified his convictions for Rogers' work through his own practice with clients, elementary students, undergraduate, and graduate students. Frank's aspirations were always to facilitate learning and development rather than dispense knowledge.

Frank's courage to reveal, through his journal article, the pivotal role that Rogers played in his own experience brought a shift in his writing.

> *In part from this article, I began to develop more and more heart, and a certain kind of courage to become more personal in my writing and to make it less strictly theoretical, philosophical and, in some ways, esoteric. Rogers continues to be a*

> *friend and the thing that has made him so is his ongoing capacity to be so transparent about his own personal and professional experience.*

Since beginning his position at University of Saskatchewan, Frank has been involved in both counsellor education and teacher education, each having a developmental focus. He identified his practice as psychological education and defined this as, "trying to apply what we've come to know about human development and all of its aspects, to the facilitation of child and adolescent development in applied settings".

Chapter Four

Career Passions in Full Colour (1980's)

Altruism is the heart

What might it say about a person who has dedicated this much of his life to the study of altruism? How did he choose to study the human capacity to care for others? and What does this have to do with counselling or education? In the early 1980's, Frank was asking himself these same questions. Unbeknownst to him, he had embarked on a journey that was to take him through the rest of his career. As he loafed with intent, he found himself in rich pastures, but the connection to psychological education was unclear, even to him.

> *I started to get the feeling that I was leading a double life. Because I was wondering, "Well, why are you so impassioned about this quest for a better understanding of altruism, and the flip side of the coin, the shadow?" It didn't seem to have a whole lot to do with counselling or even education necessarily. It was just something more intensely personal than that.*

While Frank did initially question his interest in altruism and its connection to psychological education, he did not dissuade himself from its study. He was like Francis, in grade 12, with his tennis book neatly tucked inside his math textbook in class, assuring others that he was on to something, but not being quite sure what. Like any athlete intent on learning a new game, he immersed himself in its study. He read, observed, practiced, and questioned. Just like any serious athlete, he began to know the minutia that made up this new sport. He learned about the history of the field, he learned the theory, he learned about its tools and gear, he studied the "greats", and he practiced. Athletes will tell you that knowing one sport very well is excellent preparation for another and can improve one's game in both ventures. Frank began to discover that even though there appeared to be little common ground between psychological education and altruism, they informed one another in many ways. When he felt ready, and thanks to a Social Sciences and Humanities Research grant, Frank contacted Dennis Krebs, a world renowned leader on the study of altruism, and requested the opportunity to study with him.

> *So I really went to town on this topic. . . . I did a lot of work on my own. And . . . it was one of those situations where I had to strike out and meet some people working in this area face to face. . . . So I thought, "If you had only one person to spend time with, who would you want to spend time with?" So it was Dennis Krebs . . . and I called him up and introduced myself. I felt quite brazen almost doing that because he was a world renowned altruism scholar, a graduate of Harvard, who actually had worked together with people, like Kohlberg, and so on. . . . It seemed like the right thing to do. I had been paying some dues. . . . I ended up flying to Vancouver to spend some time with him.*

Now, I would speculate that you have to love your game to be able to spend three and a half to four years quietly perfecting your skills in relative isolation. This is exactly what Frank did. He brought all that he knew to his work on altruism and he attempted to integrate knowledge from diverse areas of psychology. He developed a model of altruism intended to include an understanding of even well-known altruistic people like Mother Teresa and Albert Schweitzer, all with the support of Dennis Krebs.

Frank submitted his work to *Developmental Review*, a prestigious academic journal; his pride tempered by the awareness that he stood to benefit by virtue of his work on altruism, an irony that did not escape his attention. (He confided that at one point he actually lost sleep over this.) Disappointed, but not dissuaded when his article was rejected, Frank began a fruitful and stimulating collaboration with Dennis Krebs to develop an integrated model of the development of altruism. Another five or six years elapsed as the two worked together.

Frank drew my attention to boxes containing his work with Dennis and spoke in an uncharacteristic halting manner about the passion of the game. Rarely, had he searched for words through our conversation. This was clearly an important relationship.

> *I keep them -- all the letters, the details, the fine tuned thinking around incredibly complex developmental issues especially. It was like -- working with him was like playing doubles with John Newcomb, some of the best tennis players -- I just had the sense of being on the court, and it doesn't get any better.*

The possibilities of genuine collaboration excited and energized Frank. Balanced against the often harsh indifference and competition of the academic climate, Frank further explained.

> *I used to love doubles and when you really feel in synch with your partner, you are really in flow. MAN, there's nothing like it! Being involved in unbridled, authentic give and take with people like this is an incredible gift. And you can accomplish so much more together than you can individually. . . . When we met it was like we were loaded for bear. The process of working together was really exciting and what came of it was too.*

In the end, their co-authored paper was published in *Developmental Review* and Frank enjoyed both the vindication and the knowledge that his work would be received by a wide audience. This was a high point after at least nine years of work on altruism and

Frank took this as a sign of his competence as a researcher and scholar. His confidence grew.

It is a short step between the study of altruism and the realities of the Second World War. As an altruism scholar, Frank was invited to address an invitational conference in Poland on rescuing people in extreme danger. The focus of the conference was the Holocaust. Frank relished the opportunity to meet his scholar heroes.

Figure 3. Dennis Krebs and Frank loafing with intent in Warsaw, 1989.

> *It was just a God-send. In a sense, I thought that I had kind of died and gone to heaven. Doesn't get any better than that. The very important thing, we learned so much and shared so much about each others work, and ultimately about what this human potential for altruism is all about. Of course, the holocaust provides the ideal context.*

When Frank related his experience of this event, his interest in altruism formed the substance of his words. On another level, I wondered if he was returning home. From boyhood, had there been unasked questions left dangling with no answers? Frank had been a small boy during the war. His family had feared for his father's life. I remembered his story of the fear that his father would disappear looking for food. Did that little Francis wonder, like I did, how the Nazis, or anyone else, could threaten the life of a family in need of a small bit of food?

Now a scholar himself, Frank metaphorically and literally returned to the war as a successful, capable adult. As an adult, he witnessed the holocaust atrocities along side his newly befriended Jewish colleagues as they visited Auschwitz. The threat was over. He had understandings that no child could have fathomed in 1943. He was studying caring behaviour intended for those most desperately in need. Perhaps now he was not vulnerable little Joey in the movie *Shane*, but Shane himself -- the rescuer. Frank brought skills, language, and understandings about rescue and the need for rescue, that he could only intuit as a child. Perhaps tellingly, at one point in his interview, he quietly slipped in the words, "It really bolstered my sense of competence and confidence . . . *as a person*".

In the company of friends

On many levels, Frank was affirmed by his trip to Poland. To find himself on a playing field level with his heroes was both inspiring and a little intimidating. When the work Dennis and he had done was selected by Morton Hunt to represent some of the important work in the area of altruism, Frank's resolve was bolstered. In a very real sense, Frank himself had become an all-star in the field and was recognized along with the scholars he most respected.

The accolades were more than just hollow ego-gratification for Frank. At home, he often felt alone in his work environment. He must have felt a little like Noah building the Ark while the neighbours marveled at the needlessness of the big boat. As a result, praise from outside was a valued commodity. When the work Dennis Krebs and he had done was included as cutting-edge work on altruism in Morton Hunt's book, The Story of Psychology, Frank felt vindicated for the years he had spent working in the field. His motivation was renewed.

> *What was affirming . . . was that Morton Hunt selected the work that we had done as being representative of the work that had been done with regard to altruism and empathy. . . . It meant a lot from a professional point of view. It gave me a heightened resolve to keep a certain kind of faith in terms of continuing to work in this area. You need that affirmation in places like this. Because we often feel like we are going it alone, or without much support and understanding from our immediate colleagues. When this comes in undeniable terms, from the outside like this, it really helps to keep you going on the inside of academia, on your home turf.*

The cold of professional isolation, mixed with self-uncertainties served to highlight Frank's sense of vulnerability. Tempting though it may have been to soothe his discomfort by shifting to more "acceptable" ways of being, his integrity and self-respect would not allow for this.

> *Just as I indicated in graduate school . . . I had to deal with some of my own vulnerabilities and try to carve out a way that worked for me without compromising my own sense of personal and professional integrity. That's sometimes really hard to do in places like this. Even though you have colleagues who are friends and trusted colleagues, we are so much into our own things. It doesn't take much to doubt the worth or the significance of your own work. Ultimately, my hope is that . . . the products that result from the process of affirmation, translate into some contributions to the more common good.*

Human experience can be studied!

While on sabbatical, in 1982, serendipity provided Frank with an opportunity to learn about qualitative research methodologies. By this point, Frank was well-launched in the areas of psychological education and altruism. Dianne, Frank's wife, took the year to pursue her doctorate at the University of Alberta. Her research project, an ethnography, gave Frank a close look at qualitative research methodologies. His interest piqued, he gravitated toward learning more. Phenomenology became his third area of professional interest.

> *So I had already developed a budding interest in this [qualitative] regard, but I hopped aboard [Dianne's] train. Boy, I just took off in that area and it was just incredible timing. Because phenomenology opened up whole new vistas. . . . Holy cow, all of a sudden I began to see these traditional areas of pretty passionate involvement and commitment through different lenses, including altruism and psychological education. And it's a part of what I mean by the interconnectedness of these lenses.*

Chapter Five

The Educator, The Slippery Slope and Spirituality

Education as a shared journey

Figure 4. Frank (far right) with Grad Counselling Group, Winter 1999.

> *I'm going to share this with you in the spirit . . . of better understanding what my own philosophy of teaching is, . . . whether it's in the context of counsellor education or in undergraduate teacher education classes. The good part of the spirit of a shared journey orientation has to do with an appropriate preparedness to be self-disclosing and to share your own growth experiences and your experience of vulnerability. You can't really expect students to embark on that journey unless you're prepared to share of it yourself, or share in it yourself in institutionally appropriate ways. And that's a slippery slope indeed -- an ongoing thing.*

In graduate school, Frank had flourished in Tony Stickel's classes when provided with the opportunity and the challenge to learn about himself. Frank's life journey affirmed the importance of self-reflection as an important developmental experience. He held firmly to the conviction that understanding one's personal development was critical to counsellor and teacher preparation and this brought him to the brink of the "slippery slope". Acknowledging the path to be difficult, particularly with institutional demands for grading students and objectivity, he believed the rewards were potentially rich and the risks essential.

> *I would suggest that a willingness to disclose one's own often fumbling existential gropings and to reveal the decided limitations of one's own knowledge and self-awareness can be experienced by students as a genuine and powerful invitation to become involved in similar growth processes themselves.*

Of course, Frank informed his educational practice with extant literature and received positive feedback from both students and scholars. With one particular class, an Elementary After Degree group, Frank had taken special pains to present the work of developmentalist Bob Kegan. Frank had encouraged students to explore their own development through the sophisticated lens of Kegan's developmental work. Demands on the students had been very high and the term had challenged both students and professor alike. At the close of the term, Frank took heart in the special efforts that the class took to highlight their appreciation for his leadership and risk-taking. This was the first time he had attempted to introduce Kegan at the undergraduate level. Frank shared their writing and his reaction.

> *"To Professor Van Hesteren, for refusing to get back under his rock. . . . For having the courage to care, for mistake admitting, risk-taking, and battling with Keganese". . . . That's very meaning intensive -- this is what keeps you going because I was kind of ready to pack it in.*

His satisfaction was only enhanced when Kegan enthusiastically responded to a letter from Frank in which Frank had shared his Keganese adventure with the scholar himself.

Balancing the benefits of honest personal exploration against the demands and constraints of the university environment appears to have been an ongoing tension in Frank's work. Reflecting on his own experiences, as a graduate student Frank identifies with the benefits but also the dangers of personal work within the institution.

> *In the heyday of the human potential movement, I sometimes had a feeling as a graduate student . . . that professors sometimes forgot not so much who they were as where they were . . . so it was easy for them to say, "Call me by my first name" and lose sight of the fact that, in the final analysis, we're being trained as professionals, within an institutional context. And when all was said and done, we were graded and evaluated. . . . I think as an educator you need to be continuously thinking about such matters. . . . You can't pretend that you don't function within an institutional setting. You may forget it, but the students never do, very rarely.*

Again reflecting, Frank pondered times when he could not resolve issues with professors directly. A most frightening aspect of these encounters was the threat that Frank felt to his own integrity. Over many years, though his position had changed from graduate student to professor, Frank continued to witness the effects of a sometimes hostile university climate. Surprisingly, the metaphor he employs suggests both violence and growth.

> *I guess, I had a few experiences with my own professors in my graduate years, where I felt I couldn't work out directly with [professors]. Fortunately, there were other ways of doing it, not the least of which was the medium of athletics. So that's one way I know of leveling the playing field -- in a sense of maintaining my integrity.*
>
> *Often times, depending on the circumstances as a graduate student, and as a faculty member for that matter, you have to become fully adept at biting bullets. Except that some bullets are too hard for you to bite and you just can't do it. That's when you have growth opportunities.*

Just as mentors such as Harvey Zingle and Don Fair were touchstones and sources of encouragement and inspiration during Frank's formative years, he feels blessed in his mature years in having much valued soulmates and fellow seekers. Among those who immediately come to his mind are Bill Hague, Ronna Jevne, Don Sawatzky, and Allen Ivey.

Theory his passion--Truth his question--Lovingkindness his goal

> *I realize that I'm getting into theoretical kinds of things, but these are the kinds of things that impassion me. This is where I live most of the time. Because altruism has to do with the development of the ethic of love. I don't know if love can conquer all, but I think love is the via royale to cross-cultural understanding -- to harmonizing relations in the world.*

Clearly, the study of altruism is close to Frank's heart. Yet, his concern is not only with understanding the nature of altruism and the shadow side but also with fostering "moral awakeness" in his students. He approaches this goal from a developmental perspective and has studied it through many research methods including, more recently, through qualitative paradigms.

> *That's where my heart is -- "virtue ethics", education, and counselling.*

Despite his appreciation for postmodern thought, he rejects the moral relativism with which it is often associated. Frank argues for a hierarchy of moral development with progressive stages and ideal endpoints and that are clearly and discernibly better. Based, in part, on the work of Ken Wilber, Frank provided an argument for his conviction for a hierarchical approach to moral development. By his own admission, the trip through Auschwitz had served to convince Frank that morality was not relative. Some behaviours were ABSOLUTELY better than others: bar NO explanation.

> *One of the things that mainly concerns me in this emerging postmodern, constructively spirited era is that unless we link constructivism with developmentalism, and keep in mind what the ideal endpoints of developmentalism are, we're kind of entering a black hole of ethical and moral relativism. There's the rub, do you see? But, how do we know that these ideal endpoints are to be trusted and that they are capable of being universalized? And this is where the work on altruism, as far as I'm concerned, comes in.*

Questions spring to mind for me first as I sit with Frank and later as I re-read his transcript. Is there a truth about the nature of human kindness, the capacity for compassion, and good? Does Frank seek a definitive way to ensure that individuals seek to act out of love rather than hate? Is this possible on a large planetary scale or even a small scale? Can we think or argue our way into love? Would it be possible to prevent an Auschwitz? These have been the questions of the ancients: Plato, Aristotle, Machiavelli. What is the true nature of the human spirit? Good or evil? Does truth exist? Is there universal beauty?

Living the questions

I believe that our lives themselves are works of art. At the close of our interview, I reflect on the gentle and passionate spirit of authenticity Frank has shared. He has worked to live the truth as he knows it. The journey has been both joy and struggle. It has guided his life choices, career passions, and loves. Though sometimes difficult, he has listened to his inner guiding voice and followed the flicker of its flame. Time and again, he has followed that light. Frightened and pained, he has pulled his six foot frame through narrow rocky caverns hushed in darkness only to find that they have led to the most verdant meadows, and breath-taking vistas. Perhaps the answer to advancing lovingkindness lies as much in the example of Frank's life as it does in his eloquent words and theory.

> *There's a synergy, you know, between what happens in my academic life and what happens in my teaching and that has been major and students pick up on that. . . . They have a sense that we're living the questions. . . . Exciting. And it probably translates into being more aware, more understanding, more empathetic, more embracing kind of thing.*

In closing and by Frank's example, I am left to wonder what might be possible if we were to reflect on our own experiences and trust in an innate goodness to be found within? By this, I am not suggesting a Pollyanna attitude but a deeper sense that even the shadows hold treasures. What might be possible if we dare to ask the questions that scare us and our world? What might be possible if we were to trust that process and proceed with compassion?

Figure 5. Frank's retirement, 1999.

DR. D. DONALD SAWATZKY'S BOOK

Spiralling Connections: A Teacher At Heart

Time present and time past
Are both perhaps present in times future
And time future contained in time past.
(T.S. Eliot, 1970, II-283)

There are only two lasting bequests
we can hope to give our children [students]
The first is roots;
The other wings.
(Adapted from Carter, 1953, p. 337)

SPIRALLING CONNECTIONS: A TEACHER AT HEART

I am certain that a grocery checkout clerk, if asked, would remember Don at the end of a shift. The rich depth of his voice betrays him instantly on the phone. His words carry weight - not just in the tenor of his voice but by virtue of the measured tempo with which he chooses to respond. His words are clearly, carefully chosen. The pace of his speech is marked more by rests than the staccato of eighth notes. His smile is kind, yet reserved as if careful to never offend by some subtle vulgarity or insensitivity. One senses his convictions, yet rarely hears them explicitly. He is private.

Don was my professor. In class, it seemed to me that he was curious about me, about my classmates, yet determined to respect our right to our individual ways in the world. Though I had taken four different courses from him over the course of my graduate education, at the outset of our interview, there remained an essential mystery to him. I wondered about the events of his life, the sources of his convictions. By his own admission, he takes some time to warm-up to students. Nevertheless, his commitment to their education is obvious. So loved by his students was he, that his ex-students planned their own retirement banquet for him. Repeatedly, integrity and respect were the words used in tribute to Don. Perhaps we hold within ourselves the features which can structure a lifetime of experience and action.

As Don and I sat down to interview for this project, I was acutely aware that, in some sense, our relationship was shifting. A large round table carefully piled with a few new books, eagerly waiting to be read, sat adjacent to our off-set chairs. The large east facing windows permitted a sixth floor view of tree tops, various university buildings and

St. Stephen's College (his other faculty appointment). Wall to wall shelves, neatly ordered with books, lined the long north wall of the office in testament to Don's interests in a diversity of theories and post-modern practice. Family photos and cards from students placed at eye level greeted me as I looked around and prepared for the interview. For a moment my mind flashed back to a time when Don had interviewed me as an entrance requirement for the masters' program. We began to talk.

Chapter One

Beginnings

I am reflecting on who I am and how this relates to counsellor education --- well the connections aren't always evident at the outset.

The families into which we are born may be no accident. Even a shallow understanding of Don's background, reveals that the strength of his convictions are matched only by the intensity of the convictions of his ancestors. Whether children learn such values or are sometimes lucky enough to be born into environments compatible with their nature is impossible to say. Whatever the case, the bequest of powerful family and devout Mennonite roots colour the canvas of Don's recollections and seem to fit in intensity, though not necessarily in particulars, with his own nature. The eldest born child, he grew up in a small Saskatchewan town. But it is not the landscape nor the town which reveals his essence. Rather, the legacy of the family, the relationships, and their values remain vibrantly and compellingly alive in Don's memories. Family stories to which to adhere, cherish, and even live down - but always against the backdrop of the family. And so, as we shall see, family remains key even today.

Figure 6. A young Don in family yard, Rosthern, Saskatchewan.

> *I grew up in what I perceive to be a very strong nuclear family as well as a strong extended family. The extended family was my mother's family. We did a lot of visiting back and forth. As a family we were very closely knit, and I think still are, even though we don't have regular contact. There is a connectedness that I'm not sure is always there in families. The importance of the family in terms of the individual certainly has been an important value for me.*

Despite the abundance of extended family, Don often felt separate. For the most part, his classmates came into school from surrounding farms by horse back or buggy. He lived in town. He missed after school opportunities to socialize with them and often felt as if he had little in common with them. His days were busy but primarily taken with individual pursuits like music lessons and performances. At times, he would beg his parents to move to a bigger town. There, he believed that he would make friends with others with whom he shared common interests.

A keen mind and strong ambition led Don to excel scholastically. He enjoyed his abilities. He strove to remain 'on top', not wanting to fall behind or miss something important. There was a security in knowledge and an anxiety when he felt that he had fallen behind. A story of pre-school aged Don illustrates his drive for competence.

> *A story my parents used to tell about me was that before I started school I used to go to the school, which was across the street from where we lived, and watch through the window what was happening in the classroom. Evidently I would come home distressed saying that I didn't think I could go to school because I didn't know how to read. This story still has some meaning for me. I have a need to feel that I am "on top of things" with respect to the areas in which I am teaching. I try to keep up to date on current literature in my field. I go to workshops when I hear about a new way of working so that I can evaluate it on my own.*

The picture of a gifted young boy emerges from Don's description as he tells about his childhood interests, the pressures he placed on himself to perform well, and the isolation he felt in his small town and at school. He still remembers some of the honours he earned and his father's pride did not escape Don's attention.

> *In many ways the initial chapter in my life was the period where I lived at home with my family and was a very good student at school. I performed regularly at the piano. I must have been incredibly busy with also doing athletics. I liked to skate, I liked to play hockey, I liked to play ball. In those years I used to feel the loneliness and isolation a lot and I used to talk to my mother about that, about the fact that I felt I wanted to move to a bigger place because most of the kids went home to their farms after school and I didn't have the friendships I wanted. There just weren't kids around, a lot of them came from farming communities outside Hague. My dad ran a business in town, and I would often help him in the store. I think I was liked in the community but other members of my family, for example, integrated much better into the community than I did. There was always a separateness for me.*
>
> *As a child I took piano lessons and got to the point where I was considered to be very good young pianist. I enjoyed performing and did a lot of it in the various small towns around where I grew up. On several occasions I got the top mark at*

> *the annual music festivals. I still have an excerpt from a newspaper when I was 11 years of age when I won the top marks. My Dad in particular was always very proud of my achievements in music.*

Unfortunately, his exemplary academic achievements did little to endear him to his classmates or advance his heartfelt wish for friendship. Torn between the security and well-being which academic accomplishments brought him and the mounting desire for friendships, a balance was hard to find. Clearly, the dilemma was emotionally painful. His class ranking did not go unnoticed by his classmates. With each top mark the distance between him and his classmates seemed to widen. The figurative distance between young Don and the others so great that friendships were unlikely and objectification came easily.

> *Doing things well was always important to me and was certainly part of who I was as a child. I felt very responsible and needed to do things well - when I didn't (or don't) I experience some anxiety. In good Adlerian tradition, this may relate to my being the oldest in my family of origin.*
>
> *It is interesting, I went to school in a small town and in the years I was going to school for whatever reason, you're always ranked in your class. There were typically 14 or 15 students in my grade. And I was always ranked first in the class and this seemed to be expected of me; both my by family and myself. School was always relatively easy for me. But I think some of my classmates started to resent that and so for a period of time I was called "professor" by a few of my classmates. That bothered me a lot and I didn't like to be singled out like that. It is ironic that I eventually became a professor and I was singled out early by my classmates in that way.*

Chapter 2

Napoleon's Last Charge

Popularity breeds its own hard lessons. It seems that Don was a young man of some renown in his community and surrounding towns. He was known as a "child-musician", even a prodigy by some. Sunday mornings sometimes found him accompanying the morning church service. Then there were write-ups in the local paper lauding his abilities and, on occasion, he was even paid for his performances. Hidden somewhere within, he knew that he was not a prodigy. Nevertheless, he could not help but be swayed by the accolades. Short on a breadth of life experience, his music *became him*. Admittedly, he relished the praise. Yet, in almost equal proportion he resisted the narrow definition by which he was beginning to understand himself. Of course, he wanted to do well, and, yes, there was pleasure in the attention of the community and his parents, but the little musical box he seemed to be inhabiting felt awfully confining. He felt uncomfortable and unhappy. A growing part of him wanted desperately to move beyond the rigid constraints of musical and even scholastic perfection which he had internalized.

By adolescence, independence and his search for peer friendships took centre stage as Don sought to resolve the tension between his music, his intellectual skills and his distance in friendships. Increasingly, exams and performances left other interests and dreams unfulfilled. Initial resolutions were to be found only in dark dreams of the unconscious.

> *There was always a struggle for me between the music and athletics. Often the two seemed to be in conflict. I remember one occasion when I was in Grade 9 at school and I had, in that year, done very well at a track meet and was supposed to go to the division finals in the province. It turned out that the track meet was on the same day that one of my music exams was to be held. Of course, as far as my parents were concerned, there was no question about where I would go. I was very upset about that at the time.*
>
> *As I approached my teen age years I increasingly felt the internal pressure to perform. Initially, I remember having dreams about just losing a little bit of one finger or something like this so I couldn't play the piano.*

New wings

Perhaps the weight of self-imposed perfectionism was too heavy. Perhaps the demands of community expectations were too constricting. Or perhaps, the social cost of academic success was too great. Without question, young Don's need for affiliation was high as he traversed his adolescent years. And for whatever reason, the pendulum swung. Grade eleven brought the comfort and joy of belonging with friends. He became part of a team, and though his marks remained good, competence at school mattered less than freeing himself from the rigidity of old ways of being. Secure with his peers, any cost to his marks or relationships with parents seemed small in comparison to what he had gained.

> *I always felt a little bit separate from the kids growing up. But that changed to a large degree when I went to this boarding school in Grade 11 where I got involved in more passive rebellion. I don't think I deliberately didn't get the top grades. Socially, I felt much more comfortable in that position than in the position where I was somewhat isolated.*

Symbolically, he lead a musical assault on the rigidity of old expectations using the piano. With the power and volume of Napoleon's Last Charge beneath his fingers, he defied his classical music tradition and dropped his piano lessons while he attended the boarding school that his influential Mennonite grandfather had founded. Unlike Napoleon, he conquered and made this place his own.

> *When I was in Grade 11, I went to a boarding school which was also the school that had been founded by my grandfather. At this time I decided that I would take matters into my own hands and I stopped taking music lessons. I suppose this was a form of rebellion on my part. I did play the piano occasionally but it was on my terms- informal and loud. I became known for playing Napoleon's Last Charge.*

As I listen to Don's story, the image of a bird with newly tested wings comes to mind. At boarding school no longer bound by past expectations, Don found the opportunity to free himself from the constraints of past expectations. He freewheeled, looped, played hard, and simply enjoyed that he could move about in his own life just as he pleased.

> *In boarding school, that was a different era for me. A different phase. I developed strong friendships, I began to be much more socially involved. I felt more part of the group. I enjoyed being on the hockey team and experienced myself as a good athlete. I enjoyed my role as a kind of freewheeling pianist there too. I could play what I wanted to play and how I wanted to play it, and use as much pedal as I wanted with nobody telling me to play softer or slow down. . . . I could do whatever I wanted with the music -- so in many ways that was a different. . . . I felt the freedom to exert myself at least in that way, and not feel bound by rules.*

Not even musical rules.

Curious Sawatzky

By grade 12, enjoying new freedoms and experimenting with his own interests, Don slid naturally into a career that might have lasted him a lifetime. Curiosity and his deep sonorous voice were assets that nearly took him down a different life path. Proud of his curious nature and a family history of inquisitiveness, Don explained:

> *I've always been curious about people and curious about what's behind people's actions and what motivates them. Those kinds of things have always been part of who I am. And that characteristic is very well embedded in me. . . . Evidently, I had a relative in Russia. He was an uncle of my dad's and he was blind. They'd call him "Nieschirage Savautzke" which translated as, "Curious Sawatzky". And he would tap around with his cane and he'd hear somebody walking down the street and he'd always inquire about who they were and where they were going and my dad is like that . . . I know that my father [also] has a reputation for being curious which is probably the polite way of saying 'nosey'. This is part of who he is. When he comes in the house it doesn't take him long before he knows how much I've paid for my utilities bill. He just kind of checks things out. . . . I have been told by members of my family that I am not much different although it shows up in a somewhat different way. I am curious. Particularly when I'm travelling I tend to be a people watcher.*

During Don's twelfth grade, curiosity, opportunity, and the gift of his deeply rich voice, led to training at a Saskatoon radio station. Taken with possibility of a future in news radio, he would hitchhike the 50 miles from Rosthern to Saskatoon to practice reading news on tape and receive critiques. The autumn after Grade 12 graduation, Don was to begin work as a radio newscaster. Somewhat regretting it to this day, Don was vigorously dissuaded from following this plan by friends and family members who wanted him to attend university and feared that the radio climate would expose him to poor influences. Passing on the job, he began university that fall instead. Wondering about all that might have been, Don acknowledges that aspects of that radio job continue to find a place in his work even today.

> *I have always been curious. There was a time in grade 12 at school that people used to comment on the fact that I had a radio voice. So I went to a radio station and auditioned and they said, "We'll hire you but you need to come down Saturdays and read the news on a tape". And then they commented on it. So I did that for a period of about five or six months when I was 18. I remember thinking that the best job in the world would be a job where you could meet interesting people and interview them. I would have loved that job. . . . [And so] I think that curious attitude has served me well in work with clients and also with students. Often I don't take a lot for granted and I ask a lot of questions.*

Don would go so far as to claim now that curiosity itself has the power of intervention and the elegance of collaboration.

> *And I think as I've adopted increasingly collaborative approaches over the years, learning from my clients as they learn from me, the counselling relationship for me has become much more fulfilling. That it's been one where I can, I don't need to come forward always with the particular powerful intervention, that I can simply be part of the process. And in my being curious about clients' lives they benefit from my curiosity in that they begin to reflect on possibilities they might have overlooked.*

Chapter 3

David Donald

Don's was a heavy birth rite and little boys have small shoulders. It took some time for Don to find his place in the world. In many ways, the journey to becoming a counsellor educator began with a powerful connection with his maternal grandfather, a very well-respected strong-willed Mennonite minister. Traditions of succession sink their nearly invisible roots into family convention bestowing both obligation and privilege -- even sometimes the jealousy of others. As his family's eldest born and male, the strength and authority of his grandfather's story must have both inspired awe as well as threatened Don's freedom to create his own developing stories of competence, success, and passion. Don struggled as he attempted to remain close to his proud family heritage yet worked to establish his life as distinct and unique.

> *I began this discussion by referring to my Grandfather. I think much of my loyalty to the church could be traced to his influence. I was named after him -- my first name is David although I don't go by that name-- and I always felt a lot of admiration for him and particularly his accomplishments. I also admired his courage and the integrity it took to achieve what he did.*

Blessings and curses of a legacy

There are moments in one's life when experiences nearly indescribable in their power set the stage for all that is to come. Beyond the birth-rite expectations placed upon an eldest son, Don had a profound experience as a little boy sitting at the bed of his dying grandfather. While the two held hands, a course was set that would leave the vocation of ministry forever with him - to be struggled with and ultimately reconciled both literally and figuratively.

> *I also have a vivid early recollection that relates to him. I was nine years of age at the time that he was dying. I recall just prior to his death him holding my hand tightly for what seemed like a long time. That memory has remained with me. I think there was a part of me that picked up the idea that somehow a torch was being passed to me. This may sound grandiose but I have retained and struggled with this memory for much of my life. At some level when I was growing up, I believed that I would be a minister like he was. Probably a teacher/ minister like he had been.*
>
> *When I left high school there was a part of me that resisted that draw and -- I initially went into a pre-law programme at the university, thinking that I would be a lawyer. . . . Subsequently, the thought of being a minister was always there for me. So after teaching for a few years I applied to attend the university in Kansas from which my Grandfather had received an honorary doctorate. (My grandfather's family was all in Kansas.) But after being admitted I changed my mind and decided to stay closer to home.*

On some level recognizing the courage and struggle that lead to rejecting his grandfather's vocation at the Kansas college, I respond, "That couldn't have been a easy decision".

> *No, it wasn't. It wasn't an easy decision at all. A variety of concerns however stopped me from pursuing this direction. Some of the issues were pragmatic related to friends, family and the financial cost. The bigger concern for me however was that I wondered whether I would fit theologically in a traditional religious context.*

Education is home

Having rejected his grandfather's honourary alma mater, Don opted for an education closer to home. With an interest in politics, he enrolled at the University of Saskatchewan in a pre-law program. Yet, the culture of pre-law only brought a sense of being on the outside to Don. He had come into Saskatoon from small-town Hague, his classmates, cliques long since formed in the 'big city" high schools of Saskatoon, hardly seemed to notice him. Seemingly to highlight his separateness, where music had once brought him into the centre of the community, with his pre-law classmates it merely highlighted his differences. Elvis Presley was king of the charts especially in Saskatoon. But Don knew little of popular music and the "King". The music he understood was the choral music he performed at The Rosthern Junior College, the high school his grandfather had originally founded. The differences between himself and his classmates could not have been more stark to the freshman.

Thankfully, perseverance into second year university and a move to the Faculty of Education brought Don into a culture in which he felt more comfortable. In education, there were more "kids" from the towns. It was a place where various ethnic groups could find a comfortable environment and status.

> *After high school I went to the University of Saskatchewan in a pre-law program. I thought politics would be interesting and this seemed as though it might lead in that direction. Initially, in my first year, university was difficult for me. It was a lonely experience for me in that I felt as if I didn't fit. Most of the beginning students seemed to have clusters of friends that came in with them from the large city high schools. This was not true for me and I often felt quite separate. In my second year, I entered the Faculty of Education and . . . I felt quite at home there. Somehow the culture in that faculty seemed more familiar to me.*

Figure 7. Don Sawatzky as a young school teacher.

Following a couple of years at university, Don initially took an elementary teaching position. Involved in a number of teaching roles, he moved quickly into administrative positions and eventually found himself in a high school social studies teaching position. These must have been very busy years for Don as he established himself in a teaching career, married, had children, maintained active involvement in church affairs, and returned to university to complete the degree he had begun.

> *After being at university for two years I accepted a teaching position with the elementary school system in Saskatoon, and after one year became a vice-principal. I was very affirmed for the work that I did there and I enjoyed it. I coached most of the teams and also directed much of the music Eventually I moved from the elementary system to the high school system. During this era I was also married, establishing a family and completing my bachelors degrees in Arts and Education. While teaching high school I again coached the junior boys teams and directed several musical operettas. I was a very busy teacher and I*

> *enjoyed my work. I was also in this time period closely tied to the Mennonite church and community.*

While teaching high school, Don found himself increasingly dissatisfied with the content of the social studies curriculum. It focussed primarily on British culture and Canadian history to the exclusion of other ethnic groups. Undoubtedly the gaping omission of other cultural identities in Saskatchewan's history curriculum did not sit well with him. In the years I have known Don, I have been aware of his pride in his own German/Polish/Russian heritage and his respect for the cultural diversity of others. I suspect that his convictions were much the same in those earlier years. Thus, discontent with the narrow and misleading conceptualization of Canada's history presented in the social studies curriculum, Don decided to return to graduate school to study curriculum development. Eventually, he hoped to change the Saskatchewan high school social studies curriculum. With the blessings and encouragement of his school administration, Don headed for the University of Alberta intending to pursue a master's degree in curriculum development. Fate had other plans in store. The family headed for Edmonton and unbeknownst to Don a new career was finding birth.

Chapter 4

"I Had Never Counselled Before I Came Here"

With the responsibilities of his young family and some financial support from Saskatchewan's Department of Education, Don began graduate school. Graduate school included some educational psychology courses and unwittingly, Don approached these courses just as the zeitgeist of the human potential movement swept departments of educational psychology across North America. Excitement hung in the air - pregnant with possibilities. Hope and visions of human equality, healthy change, and growth gripped the collective imagination. Here, Don discovered an excitement and love of learning unanticipated and previously unknown. A *passion*. He now faced a decision. Would he . . . *should* he . . . pursue his original goals in curriculum development or did he dare to make the riskier decision to change course and embrace his passionate and growing interest in counselling?

> *The move to Edmonton and the beginning of Graduate school really began a new era. After an initial summer course, I did some difficult thinking about what I really wanted to do with my life . . . a lot of the thinking had to do with whether . . . this was really where my heart was, when I really got away from the classroom. I thought about how important it was for me to work with people. I had never counselled aside from talking with students after school about their concerns, problems, and triumphs. But this was another chapter really - the chapter where I began graduate school in counselling psychology as opposed to educational foundations and curriculum development. Eventually I went to see Harvey Zingle in the Department of Educational Psychology. Harvey was very encouraging and I made the transfer. Counselling in many ways fit better with what I wanted to do with my life.*

Passion and reconciliation

Risking for his passion, Don immersed himself in the philosophy and theory of some of the most forward-thinking scholars of the time. He made the excitement of the era his own and his academic skills, once the object of scorn and derision amongst his childhood classmates, became his delight. It was as if the loose story threads of his life began to form an intricate bow. Opportunities to make connections with his grandfather's religious legacy began to reveal themselves.

> *I think my choice of counselling as a profession related to that early interest in spirituality. . . . I was also focussed on service to people in a very integral way. . . . [So] my graduate school experience was probably one of the most exciting phases of my life. I've never before or since felt so stimulated intellectually and*

> *academically as I did in those first years of my graduate work. I loved the reading and got into reading things that I had never read before. A lot of my reading had to do with optimizing human development. At that time, I read everything I could find by Abraham Maslow, Carl Rogers, Victor Frankl and later George Kelly. This was very different from any psychology I had encountered before. The ideas I was reading and thinking about triggered a lot of excitement for me; excitement for example, about human possibilities. In those years I viewed counselling as an opportunity to work with people to achieve this kind of optimal human development. I had thought about some of these ideas before but more in the context of theology and spirituality than psychology. I was excited by the connections I made between psychology and theology.*

Dissonance

Carried on the wave of his academic passion and his own success, Don was offered a position in counselling psychology at the University of Alberta immediately following the completion of his doctoral degree. It was as if Don's graduate experience represented a pinnacle, mountain-top achievement leading to the offer of a choice faculty position. Yet, those of us familiar with hiking in the mountains will have seen the occasional very high peak shrouded in cloud even on a clear day. From Don's perspective, the transition to professorship was natural and easy, but he reveals that it wasn't without difficulties. Some tasks unfamiliar to a new professor in a young profession were challenging. He was teaching in an applied practical counselling program and his previous focus had been largely theoretical. Valuing competence and ability, Don felt ill-equipped to meet the practical demands of his counselling students. Alone in the success of his new position and yet somehow out of his league, he felt anxious. Feeling little safety in reaching out to fellow colleagues, Don hid his anxiety revealing his lacking confidence and insecurities to no one.

> *At the time that I worked on my Ph. D. here, there really wasn't a separate program in counselling. All of us, regardless of whether we were primarily*

> *interested in research, theory, special education or counselling were in most of the same classes. We worked together on our dissertations, utilizing many of the same theoretical frameworks. So when I came here as a faculty member, I had focussed probably on more of the theoretical issues than I had on the very applied issues –How to do it—kinds of issues that beginning masters students are always very concerned about.*

A silent cloud of anxiety, nearly invisible to others, descended over Don's new career. Perceptions of success are sometimes only from the outside.

> *My excitement with academic and research issues did not immediately translate into a feeling of confidence as a counsellor educator. And I think that one of the first things that happened for me when I began to teach here, was a very strong sense of inadequacy, of feeling as though I needed more than ideas, thoughts, linkages, and excitement. I needed more than that. I felt that I could address academic and research issues but my confidence hit some very low points when I felt that I did not adequately respond to the applied concerns raised by the masters students I was working with.*

Acutely aware of his lack of practical experience, Don questioned himself and his ability to teach in the area. Subscribing to bedrock solid values like integrity he saw his actions as deceitful.

> *There was a lot of dissonance [for me]. What I felt very strongly was I had never been a counsellor, how can I be teaching counselling? I had hardly even counselled. . . . I realized that I did lots of this kind of thing more informally. But there was a part of me that felt considerable anxiety about this whole process of what I was doing here, you know. I was some kind of imposter here teaching counselling when I had never been a counsellor.*

He felt and acted alone in his fear.

> *I think at that time I did experience some anxiety about my role here as a counsellor educator. And it was anxiety that I probably kept pretty will hidden, that I don't think people would typically have seen.*

Given the anxiety Don experienced in his role as an unpracticed counsellor educator, a number of choices were his. He could choose to re-define his understanding of integrity, choose to abandon the lofty ideals of teaching informed by practice, quit his position, or seek further training. Some options were unlikely. For example, I expect that the power of integrity burning brightly through the flame of his grandfather's torch was never really up for negotiation. Instead, Don opted to, "get a grip" on this situation in order to try to contain his anxiety. Consequently, he actively sought ways to increase his practical counselling skills.

> *I decided that if I was going to teach counselling, I needed to do it on regular basis, and I joined John Paterson in a private counselling office. I set aside a half day a week, plus Saturday to work as a counselling psychologist. Eventually I dropped the Saturday work!*

Seeking answers

He wanted models that addressed his students' basic questions about how to conceptualize and handle various practical counselling situations. He learned to do counselling as some of his first students learned to be counsellors themselves. Practical intervention tied to solid theoretical structures were his primary objective.

> *It seemed to me that a way of addressing my dissonance was to integrate approaches that really focused on the "How-to-do-it" issues. For example, "When a child does this, we view it as attention-getting and this is how we respond to it". There was a clearly defined theoretical perspective and some guidelines to follow, something that lent some structure.*

A summer exchange at the University of Ottawa in 1972 led to an encounter with an Adlerian professor who specialized in applications to schools, children, and families. Her prescriptive type of approach to case conceptualization and practice provided some of the practical answers which Don sought. Following his time with her, Don made contact with Oscar Christensen at the University of Arizona and eventually spent some sabbatical time with Oscar. Nevertheless, he resisted singularly prescriptive approaches to specific problems. Basic theoretical considerations remained an undercurrent to practical applications.

> *I talked to her a lot about this [approach] and it seemed to me in many ways this is what I needed to focus on more. I needed to capture something that was a little more practical and had some very direct implications for kids in schools and for teachers and parents. In the end, I like to view what I offered as useful possibilities rather than prescriptions since I tended to clash with those aspects of the approach that tended to most prescriptive .*
>
> *I still maintained a really strong interest in theory. My thinking has always been that whatever I do in practice needs to be embedded in some theory. So that that relationship in theory and practice certainly has always been there. But I had certainly moved very strongly to focus on the applied.*

In fact, the prescriptive approach, though likely helpful to both Don and his students as guidelines, rankled him just a little. While he genuinely appreciated the respect, democracy, and thoughtful encouragements that Adlerian methods were predicated upon, he rejected the directive nature of Adlerian approaches. He did not wish to assume the role of expert. Even his teaching moved away from the classic university lecture model. He began to invite the questions, voices, and wisdoms of his students. Sparks of his later interests in postmodern practices were beginning to flicker.

> *In my early years, my focus was on developing lectures that students would find stimulating and challenging. This what I had experienced as a student. As time went on, I increasingly saw my role in terms of stimulating thinking, acknowledging diversity, and initiating meaningful discussion. I encouraged students to take risks and risked myself through disclosure about my own struggles and by demonstrating approaches in class.*

During his early professional years, Don's interest and commitment to working with individuals in the context of their families grew. Having come from a close family and maintaining strong ties with his family of origin, Don began to see value in counselling families in his work. In particular, after securing government funds for a large research project with troubled kids at Westfield, in Edmonton, he developed a program for working with children in the context of their families. To Don, this seemed to be a much more efficient and effective way to encourage changes in his clients' lives.

> *I began to increasingly identify myself as a family therapist as well as a counselling psychologist. My professional memberships reflect these various identities. I am a psychologist in the Province of Alberta as well as a counsellor and family therapist. Eventually, I qualified with the AAMFT as a clinical member and supervisor. A strong value that I established for myself in those early years, the early 70's, was the futility of working with kids outside of their context. One of the observations I made while in the institutional setting was that kids often did really well in the institution, and then they went home to their families and within a couple of weeks they were back in the institution. The positive changes we might have facilitated weren't maintained when the kids went back to their families. And that happened repeatedly. It was experiences like this that had a lot to do with my thinking that we needed to look to a different model. We needed to rethink what we did with these children. To think that the process of dealing with children's behaviour problems as similar to that of [individual]medical problems was not useful.*

In 1973, Don began offering a family counselling course which was well received by students and which became a permanent part of his course offerings. Paradoxically, as he increasingly focussed his professional specialization on family counselling, things in his personal life were becoming more and more difficult.

Chapter 5

Counsellor Heal Thyself

In what specific ways the personal guides the professional in counselling psychology and education, I cannot say. It would be hard to believe that there was no connection between the dissolution of Don's marriage, remarriage, and his professional specialization in family therapy. Perhaps he was looking for answers. For certain, he was taken with the value that systemic approaches placed on context, efficient and effective change, respect, and collaboration. He drew on these principles in both his counselling and his teaching. Ultimately, his compelling belief in authenticity lead to a crisis both personal and professional. For a man who clearly valued honesty, integrity and authenticity, to seemingly lack the ability to practice what he preached was profoundly difficult. He questioned himself, his abilities, and his position as an educator. To ease the struggle of his dilemma, he silently and painfully pondered the option of leaving counsellor education, his passion since graduate school days. He wondered whether a silent move into administration would reduce the dissonance he felt between the dissolution of his marriage and his professional practice.

Aware of the strictly critical position Don took with himself and his powerful subscription to values like integrity, I queried him about the emotional pain he experienced at this time.

> *Very painful. Yes. I have been much more forgiving of myself on this issue in recent years in that often the personal struggle results in having more empathy for others. But at that time I often considered the options of just drifting over into another related teaching area or moving into an administrative role. And probably nobody would have noticed except for myself.*

Today, values remain as keystones in Don's approach and self-judgements have softened. Pain lingers in dreams that are impossible and brings new understanding to his work with clients and students.

> *Personal authenticity was important to me. Yeah. I wasn't sure that I could be a counsellor or work in the training of counsellors with any kind of authenticity if I was struggling with a lot of issues personally. My divorce and remarriage created tremendous dissonance for me as well as for members of my family and Mennonite community of which I was a part. I think that with that experience I developed a much greater appreciation for the profound decisions people regularly make for which there are no simple solutions or answers. I now recognize that crisis and opportunity go hand in hand. Personal struggle really can result in understandings about the struggles of others.*

Chapter Six

The Quiet Night of the Storm

> *"Thus at the center of the self there is a hole and a mystery. Our own soul is unknown to us" (Barrett, 1986, p. 115).*
>
> *"The dark night of the soul through which the soul passes on its way to the Divine Light" (St. John of the Cross, 1996, p. 181).*

Sometimes there is a pearl in that ugly, thickly shelled, green oyster that seems so impossible to open. At the core of that pearl lies a permanent small sandy irritant. To Don the ugliness and struggle of his situation was obvious: the demise of his marriage almost unfathomable; the foundation of his confidence eroded. Yet, it seems that personal wisdoms knowable only with adversity may have been his pearlized gift. But these gifts, recognizable by their contrast with what has been, come only following struggle. Don needed space to feel the loss of his marriage and grieve his family dreams. He needed time to adjust -- as did his family. In time, new experiences would re-establish his sense of confidence as a credible professional and competent family man. First, he encountered the painful realization of friendships spurned and plumbed the depths of his own despair and misgivings -- a frightening journey for which no road map exists.

An awareness of essential sadnesses of life became Don's. The colours of life came into a focus that was almost too true to bear. The dark tones: the blacks and browns became more vast and limitless. The bright shades: the reds, the yellows, the blues and greens were exuberant with energy and joy. The purity of joy stood in sharp contrast to the pain of loss. Confusion and insight collided into one. Deeper awareness of the confusing contortions brought on by loss and rebuilding brought new clarity, insight, and empathy into others' deeply personal struggles. In the flurry of rebuilding new family relationships, life became deeper and more meaningful. His wisdom, ultimately, was of himself -- his needs, his endurance, and his abilities.

> *The chapter of my beginning a career at university, doing some initial work in writing papers, research, and of having a young family of three children at home came to a close in about 1980. The late 1970's and early 1980's were years of struggle both externally and internally. The external struggle included dealing with relationships with children in a re-married family situation. I was re-married in 1982 and we had a new child in 1984. There was a lot of regrouping that needed to happen and it was not without a lot of struggle. With a new child and four or five teenagers who were in and out of our home I sometimes wondered whether I had the physical as well as emotional stamina to still keep up on top of all of this as well as keep up at work. So that was really I think a big transition period in many ways.*

Tilting his head back and looking away from me, he slowly surveyed the rows upon rows of gold lettered spines on scarlet bound dissertations atop the upper shelves of his office wall. Reminiscing brings back memories of that time. On reflection, not only was Don rebuilding family life, a metamorphosis at work was taking shape. With increasing professional involvements, his belief in his professional competence, so shaken with the divorce, began to solidify. Don was working on all fronts; family, profession and person. His world had been shaken to the core and building new foundations became essential.

> *It's interesting when I look at the theses and dissertations on my shelves and some of the papers I published, that somehow although there was a lot going on, I probably supervised more people in that period of time than I supervised in any other era. I was also the President of the Psychologists' Association of Alberta in the mid 1980's and on several national committees related to the practice of psychology. It was as if I overcompensated. . . . In retrospect, I don't know how I managed to do it all.*

With wisdom comes awareness that goes beyond simple knowledge - a simple listing of the facts. I believe that loss brings both sorrow and joy into focus and that it can teach us in deeply human ways that success alone has difficulty touching. To know beauty fully is to know its shadow - both in ourselves and in our world. Reconciling joy and sorrow, beauty and pain, success and failure are all dichotomies that have challenged great thinkers from recorded time. But they go beyond armchair philosophizing to making peace with these aspects of ourselves and others. These personal learnings are difficult. For Don, bound to convictions like commitment, some friendships unexpectedly dissolved in the face of his divorce and remarriage. It hurt.

> *I struggled a lot during that time both externally and internally. In some respects, I became somewhat disillusioned and found myself reevaluating friendships based on whether people were willing to be there for me when I was confused and struggling. As the saying goes, I think I became a sadder and a wiser man. I experienced a broader range of emotions than I had experienced before. I experienced incredible joy and also incredible sadness. This was also true of other dimensions of my functioning including the feelings of adequacy and inadequacy. Or feelings of competence and incompetence. As a result of this disruption in my life I believe I experience a much greater range of feelings now than I once did.*
>
> *Yet, 'sadder and wiser man' doesn't really fit because the other extreme is also there. It's not only sadness. I also experience intense joy and happiness. Depth makes it possible to live with the polarities and maybe that's a part of it. Maybe it's living with, accepting and living with those polarities. I think I have probably, since my divorce and remarriage and all that went with that, confronted what some might call my shadow side in ways that I never did before.*
>
> *I think I confront that on a daily basis along with the side of me that feels competent and happy. There is also a side of me that can become quite competitive and controlling. I think for me to accept these characteristics can also be important in understanding how I respond to particular situations and particular clients.*

I have heard the word *tool* often used as a metaphor to describe the unique contribution of the person of the counsellor in a counselling session. We say that we use ourselves and our experience as tools in helping clients. Yet, *tool* may have too much coercive appeal to it. Perhaps *vessel* would be another metaphor for the counsellor.

Don makes a direct connection between his experiences and self-acceptance and his practice as a counsellor. It is as though, over the years, he has come to know himself, his vessel, well. He has come to know its shape, its smooth contours, and even accept and appreciate its rough edges. With the changing stories from each client, he has come to trust himself as his vessel for containing and helping to transform the shape of their experiences, even with and because of his rough edges. He strives to encourage the same of his students.

> *One of the things I sometimes say to students when they are entering the counselling programme is that counselling is different from other professions. In counselling it's important for them to understand themselves and find ways of utilizing who they are in their work with people. This doesn't mean just focussing on the positive aspects of who we are. I think over the years I've become increasingly comfortable with who I am, including what I may have regarded as flaws or inadequacies. We're not talking about negative or positive traits. These traits are all parts of the person of the counsellor and will find their way into the conversations with others that we call counselling.*

Chapter 7

Counsellor Education

The connectedness of events seems important in history and is also interesting and important to me at all levels of the organization of life and the universe.

Educating is like parenting

A lifetime of experience has provided Don with strongly held beliefs about the nature of counselling and teaching. All imbued with a sense of integrity and conviction, Don's thoughts often merge very closely with his personal experience and traits. For example, just as family life and parenting have been an integral experience in Don's life, he sees his role as a counsellor educator much like parenting. Many factors come into play including encouraging students and socializing them into the profession. Aware of his own strongly held opinions, Don sees this as a potential asset for students who are developing and defining their own positions.

> *I think another of the characteristics of who I am that is sometimes viewed negatively is that I hold some views very strongly. People close to me have sometimes referred to this trait in terms of being opinionated, sometimes judgmental. I sometimes have very strong views about things, about what is appropriate, what is not appropriate and make very clear distinctions along those lines. I recognize the negative implications of some aspects and interpretations of this.*
>
> *But, I'm also aware that when I clearly define myself, students have a benchmark against which they can define their own positions. The key is that I define myself without imposing my values on others. I remember reading a book many years ago by Friedenberg called the Vanishing Adolescent. The point that I remember about that book, which was written in the '50s or '60s, was that it was difficult for kids to develop their own unique perspectives when the parents didn't define themselves. It occurred to me then that this also had implications in both counselling and teaching situations.*
>
> *There is a part of being a counsellor/educator that is not that dissimilar from being a parent. Counselling as a profession is like a large family with its own*

> *rules, codes of ethics, history, literature etc. Part of being in a program is being socialized into the profession. Its inevitable that counsellor educators become the parents in this process. As a counsellor educator its been important for me to be there for students when they feel excitement about their work as well as when they experience discouragement.*

Though Don sees counsellor education as similar to parenting, he has seen his relationships evolve as students develop. Reflecting on the over 80 students he has supervised through thesis and dissertation projects, he notes how over time students have become respected and close colleagues in the profession.

> *So many of the students that I worked with are out there doing really significant work. I am proud to be associated with them. With many of these students, I feel as though I have been able to retain a friendship and I am proud of that.*

Teaching is the passion: Counselling the mission

Don has always loved his teaching. There were times even when he taught high school in Saskatchewan when the experience felt almost magical. Time and again over the years he has experienced a kind of group entrancement in the class as students with varying perspectives become captivated by a topic of discussion. These have been the times that energize Don.

> *I enjoy teaching classes and that's different from the experience of some of my colleagues. . . . I often feel energized as opposed to tired after a three hour class. When I can facilitate a process where students really become involved and excited in their learning, I feel energized. More and more I have seen my function in terms of tantalizing students to read and experiment with different counselling approaches in their practicums.*

In the spirit of tantalizing students' learning, his collaboration with student interests has increased over the years. With more choices in their learning, student motivations remain high.

> *The quality of the interaction and the level of collaboration with students has increased over the years. . . . The class content to some extent can be generated collaboratively after students have an overview of possibilities. I recognize that with most topics in counselling there is an almost infinite number of directions that could be taken both in content and how the content or skills are acquired. . . . In my experience, when [students] are encouraged to participate they also feel more motivated to read and learn, which results in more participation. The result is a cycle which generates energy and learning.*

Figure 8. Don teaching during the 1980's.

When acting as a counselling supervisor, one is faced immediately with balancing clients' needs with the learning needs of beginning practitioners. With integrity an anchor for Don, professional ethical codes remain a cornerstone of his work as he attempts to maximize useful learning opportunities for his students. With some discomfort, he remembers one difficult incident when he shifted heavily to a client-focussed approach during supervision missing the needs of his student.

> *An example that comes to mind when I think about my changing role with students came early in my career when I was using the one-way glass with a group of students and was observing one of the students working with a client. I felt as though the student was missing a lot in the session and the session was not going well. Consequently, I went into the room and then began to take over the session. I thought things turned around and I felt good about it. But then I talked with the student and it was clear that she felt disempowered in the process. I had really undermined her. The focus of what we were doing had to do with her learning and that was the important criterion in terms of whether or not it was a successful session. Even though I might have come in with a better intervention, I undermined the learning process. What I do now in a supervision session is ask students where they would like me to focus in my feedback and how they would like the session to be structured. We then decide on a format that will best meet the student's needs at that time.*

Education is expansive

Clearly Don sees himself as an educator. Over the years, his notion of education has expanded beyond the narrow confines of schools, pupils and teachers.

> *In my mind, education is a process which happens in a variety of settings. What is essential is that this process be effective and respectful. . . . The appropriate focus of education is on knowledge, skills, and attitudes in a variety of settings and with a wide spectrum of age groups. . . . I am very proud of the educators I have worked with who are working in psychology departments in hospitals, or as counselling psychologists in private practices or in administrative positions in various agencies. They often have a different perspective than traditionally trained psychologists.*

Don goes on to clarify how counselling typifies just another expression of teaching with client as learner.

> *Learnings occur in a variety of contexts. Learning includes experiencing. There is a learning process for example when you're going through depression as well as when you are grappling with subtraction and addition.*

Theory is the cornerstone

As a student, participating in several of Don's classes over the course of my master and doctoral degrees, I know without question that theory is his passion. Over the last few years as he was taken with post-modern approaches and Narrative therapy in particular, theory always was the bedrock that was to inform our developing practices. I vividly remember challenging class discussions and debates about the merits and applications of various approaches.

> *I've always resisted what I've called sometimes grab bag counselling; that you just pull out a technique and use it without understanding something about its rationale.*

When asked, Don identifies four main criteria which guide whether he chooses to embrace or discard a given counselling theory. Pragmatism, power, contextual concerns and research findings are key in Don's theoretical choices.

> *One criterion was very pragmatic and had to do with how useful the theory or approach was in facilitating change in clients. I realized that there were some approaches that worked for me better than others. Another criterion has to do more with an ethic of respect as opposed to power. There are many approaches that put the therapist or counsellor in a powerful position relative to clients. Even though these interventions make an impact I increasingly reject them when I perceive them as disrespectful. Another criterion that became important to me happened as a reaction to the encounter group movement that became popular in the late 60's and early 70's. From my perspective these groups often disrupted the contexts to which participants returned. . . . Although I was initially attracted to some of these approaches, I increasingly resisted them and instead focussed on work with families or couples where the context was respected. . . . Finally, from my perspective, some of the most compelling research on counselling has to do with the person of the counsellor and this overrides the importance of most theoretical approaches. Of course, other convincing research exists - especially as it points to the utility of cognitive-behavioural interventions with depression.*

Chapter 8

Listening to Stories: Family the Perpetual Teacher

Throughout his journey, family life has structured his experience, both personal and professional. Deeply cherishing his family's history, stories of kin have a meaning for Don beyond the simple telling of a tale. The effect of these stories on his life have at times fluctuated between the extremes of liberation and restriction, but they have always been instructive. Therefore, it is fitting to close Don's narrative with more recent stories of his family and ongoing learnings. In 1991, Don returned to Russia to discover more about the family his father had left behind in 1923. The voices of his family in Russia, heard for the first time with Don's own ears, imprinted new understandings about human resilience and feminine power which touched more deeply than any stranger's voice could have. And yet, these women-kin were essentially strangers. And so, new understandings emerged which would once again inform his practice with students and clients.

There is something of home in Siberia

> *My father had come over from Russia in 1923 by himself. He was 21 at the time and wanted to pursue an education in Canada; apparently, he thought that eventually his family would follow. For a variety of reasons this didn't happen, and he was here in Canada by himself while the rest of the family was, as I learned later, going through trauma in their lives there (Sawatzky & Parry, 1993, p. 406).*

In May 1991, Don returned to Novosibirsk to reconnect with his father's family. This was family that he had known very little about; family that had endured the atrocities of Stalin's Russia. As Don learned, his Russian family had been torn apart. The men had disappeared to work camps, while the women and children were sent on flat bed rail cars to Siberia. For the first few years, the women survived the frigid Siberian winters by living in a covered hole dug in the earth. Learning about his extended family's story of survival changed Don's story of himself and reinforced his belief in the resources inherent within each individual; himself, his students, and his clients.

> *When I connected with my father's family in Siberia about six years ago, this had an impact in terms of how I view myself. I obviously knew about Frankl's perspective that people can find meaning in the most degrading and difficult human circumstances. When I became aware of the suffering experienced by my*

> *own flesh and blood this made a profound impact on me. I was strongly impacted by the resiliency of the human spirit. This awareness has made a huge difference for me in terms of the amount of responsibility I will take when I experience people struggling. This is also true in work with students where I feel much more comfortable than I once did to leave them in a state of dissonance, recognizing they have more resources to resolve the dissonance than I sometimes gave them credit for.*

In many ways, Don's early years were characterized by the strong male presence of his maternal grandfather. From this, Don had an understanding of male strength. As witness to the resilience of the women in his father's family, Don began to recognize, understand, and honour a different kind of strength found in the lineage of the women in his family.

> *One of the threads that came through very strongly for me in my pilgrimage to Siberia had to do with gender and power. In my family of origin, my maternal grandfather was a very powerful man. What occurred to me when I encountered my father's sister in Siberia was her almost indescribable resilience. The power of her personality still there in her late 80's. Her influence was very evident both in her children and her grandchildren. She had somehow retained her spirit and sense of self, in spite of incredible adversity. [In meeting her, I realized that] my Grandfather and my Aunt were both powerful in their influence on others, [but] in very different ways.*

Footnotes and questions

Throughout his life there have been currents drawing aspects of Don's personal life through his work-life. Interests, curiousities, dreams and anxieties all part of the swirling waters that make no distinction between one side of the stream and another -- personal and professional meet, mix, and move. It may be no surprise then that unready to leave teaching with his retirement from the University of Alberta in 1996, Don has continued to instruct at the University of British Columbia. I expect that with each new vista on life's journey, come new questions; a perpetual curiosity about the nature and meaning of things as they are encountered. So then, Don's new interests in research and theory related to aging should only be expected I suppose. And we are left to ask, is career really a personal question translated into professional endeavour? Or is the professional really personal all along? Perhaps a false dichotomy. Yet, the structures remain, family, integrity, curiosity, learning and teaching. The foundations of a lifetime of experience.

Figure 9. Don at retirement.

DR. PHILIP PATSULA'S BOOK

Flowers Unlimited

In the next century
or the one beyond that
they say,
are valleys, pastures.
We can meet there in peace
if we can make it.
To climb these coming crests
one word to you, to
you and your children:
stay together
learn the flowers
go light.

(Snyder, 1996, p.35)

FLOWERS UNLIMITED

Bright with excitement, Phil's words flowed quickly as he responded to my phone call. I was calling from downtown Ottawa on a hot and sticky early-afternoon in June. Phil had been expecting my arrival. The flexibility of classes in summer hiatus provided the opportunity to meet, but it was Phil's enthusiasm that provided the impulse for a spur-of-the-moment guided tour of Ottawa. Within a half hour of my call, Phil pulled up to a prearranged downtown corner, picked me up, and provided a guided tour through the construction and tourist-riddled streets on this overexposed Ottawa afternoon. Phil's intent to act as a good host was clear.

Though we had completed our initial interview via televideo months earlier, meeting Phil on campus the following day allowed me to survey the University of Ottawa campus. High aloft a central building on campus a stylized cross was mounted. Strong historical ties with religious tradition had led to the erection of the cross over this now secular institution. I guessed that the cross was seldom spoken of explicitly. Rather it is implicitly a part of the place and I knew from my earlier interview with Phil that this symbolism was equally appropriate in characterizing his career life.

After meeting in his office, he invited me down to a campus coffee shop where students and staff alike hung out. The heat of the previous day had turned to clouds and we walked through a gentle rain with Phil leading the way. Quaint in its appearance, vestiges of a bygone era lived in the wooden bones of the old coffee shop. Now embedded in a cement moat, it was dwarfed on all sides by multi-stories of concrete and glass. The little shop stood out like great grandma's photo on a Frank Lloyd Wright fireplace mantle.

Nevertheless, some spaces are meant for habitation. Just as the scent of old pipe smoke can imbue a room with character, coffee and old wood joined in welcoming entrants to the dark warm spaces within. A mini-labyrinth led past coat hooks on the wall to the counter where we each ordered a coffee. The shop was quiet in mid-summer. As we headed to a table, the bare wooden floor creaked as we walked the slope from the counter to the back of this friendly old place. I already knew that Phil's focus had been on teaching. Peppered with humour and easy laughter, the ensuing conversation confirmed my suspicion that Phil had spent many hours working with students here. It had been an abiding value of Phil's that he remain available and helpful to his students. In the end, I was struck by the inviting personality and surroundings that students must have encountered in this fortunate combination - a gentle birth for beginning professionals.

Chapter One

Stitches in a Life-Sweater

> *Some people may have more dramatic defining incidents that would form their values. In looking at my own life, I've had no serious illnesses, no major accidents, no earth shattering experiences that formed life-long values. . . . Rather than the Saint-Paul-on-the-Road-to-Damascus conversion experience, a more fitting analogy for me would be that of simply knitting a sweater. I see my formation through a myriad of experiences, with each life experience providing a stitch in my personal life-sweater. It's an easy analogy for me because I recall my mother lovingly knitting sweaters for each of her ten adult children. I'm sure that each loop was made with a silent prayer for the intended wearer.*

Whether nature or nurture is responsible for our character and our experience in life is debatable. In its telling, Phil's story provides the feel of a life gently warmed and cushioned by the loving kindness of those around him. Even through difficulties, Phil shares a remarkable awareness of the gifts of others in his life.

Figure 10. Patsula family with six of the ten children, 1939. Phil is the youngest and is being held by his mother.

Neighbourhood stitches

Humble beginnings may have no bearing on wealth in a child's eyes. From Phil's perspective, his childhood was blessed with a personal wealth. Neighbours, peers, and shopkeepers all figure in the charm of his remembrances.

> *I am a person from McCauley. If you know Edmonton, you know McCauley. We didn't know we were poor. . . . We had a great community life at the time. The sense of being at home that I experienced in my childhood neighbourhood, with it's city park, local coffee shops, drug store, corner grocery stores, and the challenging winter road hockey games we played as kids. Pick-up football games. . . . The whole neighbourhood was filled with welcoming, inviting people where we could participate at whatever age and whatever level we were.*

Children never call those much anticipated events of childhood *rites of passage*, but of course they are. In addition to the usual birthday celebrations to mark maturity, McCauley had it's own unique, yet no less anticipated markers.

> *As teenagers . . . we had our rites of passage . . . from one age-related coffee shop to another. It was really significant when you had grown up enough to go to Pop's coffee shop. And then, of course, even to move from outside the neighbourhood pool hall to the community pool hall when you came of age.*

Young Phil rarely questioned his safety. McCauley was a tight community and a neighbourhood ethic of protection provided him with the sense that he was not alone.

> *We experienced the protectiveness of the older teenagers. Many of them were feared by teenagers in adjoining, traditionally hostile neighbourhoods. Even the protectiveness of the . . . people in the drug stores and grocery stores. [I remember] the local grocery store owner who intercepted an advance made to me by a known child molester - locally known by others but not to me. . . . I recall when he approached me, that I was unsuspecting and naive but the owner of the store, she was very protective and quickly whisked him out of the store and advised me to stay away from him. . . . I was very fortunate to have people that seemed to care and take care of one another.*

Loving family stitches

I don't remember a time when I did not feel as if I belonged within my family.

Phil was the sixth child of ten in a committed Roman Catholic home. Undoubtedly, providing the needed attention to each child in such a large family would be a challenge. Nevertheless, Phil grew up with the distinct feeling of being valued and necessary. He was not just one among many. He belonged. His memories of childhood are happy ones. Phil's father was a sheet metal worker for years before launching his own business. His mother worked at home.

> *I can't understand how my parents raised 10 kids quite frankly. But I remember feeling very important. I remember simple things. I remember my father taking me to Benediction . . . Sunday evening and it was a fantastic thing to go with my dad to Benediction or to go to a movie and then have some banana cream pie. I don't know how he worked it so that all the children felt that way but as I recall it was just the two of us.*

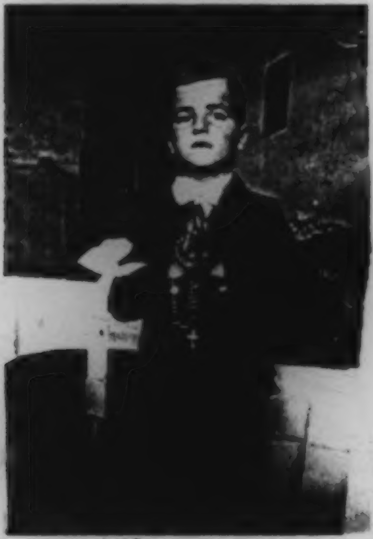

Figure 11. Phil's first communion, 1944.

Self-sacrifice was a family value in the Patsula household. It was not merely the demands of living in a large family that highlighted the need to share. Indeed, the source of this golden value ran much deeper. Contrasting in their approach, but unified in their conviction, Phil's parents led by example. Each made it clear by their actions that service to others was a valuable commodity.

> *I think being brought up in a large family provided each child with the need to . . . keep in mind the needs of others. We were taught at an early age to care for one another and to be of service to others. My father was regularly bringing strangers to our home for Sunday dinners. My mother was a very saintly person who has always put herself in service of others. I think I gathered through osmosis this sense of self-sacrifice. . . . I think that our whole family lived with that dedication to service. It was a very easy thing to do.*

Reminders of the need to consider others was a daily occurrence. One need look no further than the family supper table to see the need for an ample dose of both self-respect and respect for others. Boyhood memories live for Phil as he recounts a not-so-hypothetical case in point.

> *You put yourself in the position of [others]-- Let's say having dinner and let's say a meat platter is going around and you would mentally count the number of slices and see if you could take two or three so there would be some left for others. It wasn't done in a competitive fashion. It was just sort of saying, "Well look, if I take more than is there, then someone else will have to do with less which just didn't have a fairness. I think at times it was self-preservation too because they could get even!*

Knots of personal struggle

Every sweater requires knots which hold the various yarns and patterns together. From the inside of a sweater, these knots are betrayed visually by a halting bulge sprouting frayed ends. Yet, from the outside of the sweater a beautiful unified garment can result; a seamless thread from one piece to another. In childhood and adolescence, Phil found one condition especially fraught with knots. He stuttered. This embarrassed him miserably and there was no way to hide his difficulty from others. He wanted desperately to be free of this shameful companion. As we talk, I sense the pain he must have felt as a child.

> *At childhood and adolescence . . . I would unpredictably stutter a great deal. I still do that but I cover it up more. But I constantly would be substituting words in order to avoid, or at least lessen the stuttering. I used to marvel at my older brother. . . . I marveled at how he would courageously deal with the same condition and even use it to advantage in his public debating. I remember being so embarrassed at one point that I considered jumping off the High Level Bridge. I distinctly remember lying in my bed at home after an incident of stuttering and I figured . . . "Is it worth living?". It sounds adolescent and so on but nevertheless it was real for me. Indeed after high school I hesitated to apply for university because I didn't know if a stutterer would be accepted. Of course, I was accepted and then there was the hurdle of going into teaching . . . [and] applying as a stutterer to a school board.*

As a child and young adult, the knots in the sweater were obvious to Phil. He longed to stop stuttering. What was less clear was the beauty of the pattern and the strength of the sweater that was being created under these conditions. In time, he was able to reflect on his experience differently. Making meaning of his adolescent suffering allowed the birth of valuable lessons.

> *What I learned from that though and I think I've brought forward in my life was the desirability of being involved in life without undue concern for looking good. I also learned that you can put undue emphasis upon incidental elements and this is an unnecessary loss of emphasis on substantial elements.*

Born of painful circumstances, Phil was able to make peace with his unwanted companion. Keenly aware of the pain which stuttering caused in his youth, he armed himself with the developing insight that stuttering provided an unnecessary distraction from the important aspects in life. Personal experience with stuttering set the stage for Phil's intuitive understanding of Adler's psychology. Life experience provided vital verification of Adler's notion of compensation mechanisms. Phil recognized that what he possessed was far greater than any disability. He knew Adler's psychology from the inside; a truly lived experience. Phil's focus shifted to his students and making the subject come alive for them as it had for him.

> *Teaching the substantial elements were, I think, the knowledge of, and passion for the subject matter. And knowledge of and caring for the students -- the learner. I think that my perspective on stuttering made it easy for me to accept Adler's concepts of overcompensation mechanisms and my feelings of inferiority . . . also distinguishing the psychology of use from the psychology of possession. It's not what you have; it's how you use what you have. So I think that my experience in stuttering made it easy for me to understand Adler's concepts. So it had life experience behind it and that made it easy to accept.*

Early stitches: The love of learning

At many junctures through Phil's education, he had the opportunity to pursue career opportunities. Yet, he chose to continue with his education. Curious about the reasons for his choice, I asked him about his motivation for graduate school and the Ph.D. when by most accounts he was training at a time when jobs were plentiful. Phil drew our conversation back to his childhood. Phil loved to learn and though his parents were not considered highly educated, they modeled an inquisitive approach to life and people.

> *Back at home -- I think that probably my parents love of reading and their curiosity really made it easy for us as kids to take on this reading and trying to get an understanding of other people and an understanding of the world and maintaining an explorative attitude. It was always a privilege, as a young child, to be able to read some of my dad's or my mother's articles or books that they were reading that seemed to excite them. It was an easy movement for me to carry on a life long interest in continuous learning.*

Impressed not only by his parents' interests, Phil also remembers others in his childhood neighbourhood who displayed a passion for academic pursuits. Chuckling lightly at the changing perspectives that age provides, Phil recalls a childhood image imprinted at Mickey's Grocery. Who would have thought that a visit to Mickey's Grocery might have a hand in the pursuit of a Ph.D.?

> *I remember the husband of the owner of Mickey's grocery store (the wife had saved me from dire straits with the molester). It was very natural to see her husband, who also worked in the store, at the back counter typing, doing a translation of a book on the WW II holocaust or writing a magazine article or acting as an editor. He was a former MLA. I don't know what their ages were. They seemed to be ancient to me but they must have been about 50 or 60. (laughter)*

Again, Phil pulls this all back to his philosophy of teaching. I am left to wonder if his undergraduate and graduate students understood that a part of the roots of their classroom were to be found in the humble neighbourhood of McCauley and the impressions of a young boy at the back of Mickey's Grocery.

> *This learning within a collaborative community became reflective of my philosophy of education and my philosophy of counselling - but particularly education, loving, supported, challenging, safe --*

Teachers contribute to the life-sweater stitches

It may be no big surprise that Phil was destined for teaching. How many people do you know who maintained a relationship with their grade school teachers into adulthood? It is the relationships which capture Phil's passion. Yes, the content of courses was there, but the teachers as people held his spirit. As a young learner, Phil felt loved by many of his teachers. Unexpressed but obvious is Phil's love in return.

> *Another experience would be the respect for and from my many elementary and secondary school teachers. We were really blessed in that they seemed to be truly interested in our learning and our welfare. Their eyes shone with the love of their discipline. I remember Sister Irene in particular. This is where I got an understanding and an appreciation of math, from Sister Irene, my grade nine math teacher. But it was mainly the personhood that came through. Sister Irene was challenging and yet very, very loving. . . . I remember years later . . . going*

> *down to London [Ontario] and visiting her. . . and then visiting her when she went to Edmonton. . . . People give so many gifts that they don't realize . . .*

Figure 12. Phil during high school years with friend Dick Pugh, 1953. (Phil is on the left.)

Discovering empathy: A common thread through the sweater

With service a core value, Phil's stories, even childhood stories, return again and again to a focus on others and a desire to understand them. Surveying life retrospectively, he recognizes the seeds of empathy in his childhood days. Phil remembers yearning to understand how the world looked quite literally from another's perspective.

> *In the third, fourth, and fifth grades, I was an alter server in our local church and one experience that comes back is that as part of the service the priest would read from a card that was perched on the back of the alter. Now because of his limited eyesight, Monsignor O'Gorman would have me hold the card closer to him. Many priests would be able to read the card from maybe about four feet. But, he would ask me to pick it up and hold it close to him and I distinctly remember wishing I could experience the world the way he did. "How would it feel not to be able to*

> *read what I then with my 20/20 vision had no difficulty to read?" To see with the eyes of the other. . . . That always comes back and I think maybe it comes back to being from a large family and the need to share and the need to be open to the needs of others.*

The sweater

Phil calls his experience a sweater with many stitches which form the whole. In some sense all the stitches formed in childhood lead like threads to his adulthood experiences. The sweater itself becomes anthropomorphized as a living entity. Phil grew and as he did, so did the sweater that represented his life. As we shall see, the colours set early in life remained just as the challenges and joys of adulthood, family, and career called for new developments. The connection to his roots, family, and neighbourhood are rarely hard to find.

> *So those are some of the experiences that influenced my life as an educator and a counsellor. . . . They form the sweater but see the sweater is more than the sweater. It's very much alive. As a matter of fact, I have one of my mother's sweaters. It's a gray, shabby . . . but it's a special sweater because it is made with love and prayers . . .*

Chapter Two

Discerning His Vocation

Becoming a counsellor was not the first career on Phil's mind following high school. You see, his first exposure to counselling had been brief and uninspiring.

> *Let me start with my very first contact with formalized counselling -- my last year of high school, 1955, at St. Joseph's High School in Edmonton. I didn't even know that we had a counsellor in high school. But apparently in May or June, Father Walter Fitzgerald came back from study leave. He was doing his master's in counselling. So we all sat in the gym, possibly part of his thesis, and we did the Kuder Preference Record, punching the holes.*

Without a further thought for counselling, Phil embarked on a quest for his vocation. He sought something that went beyond a mere paycheck; something that called him into service. Following a Bachelor of Science from the University of Alberta, Phil began seminary training at St. Joseph's Seminary. Unconvinced that the priesthood was his true vocation, Phil turned to medicine, an option which he had passed on earlier, but a year of medical training left him cold.

> *But then I got into medicine and found it . . . almost like an automaton, so much memorization required. It didn't seem to have the people contact. In those days, we had NO clinical experience in the first year.*

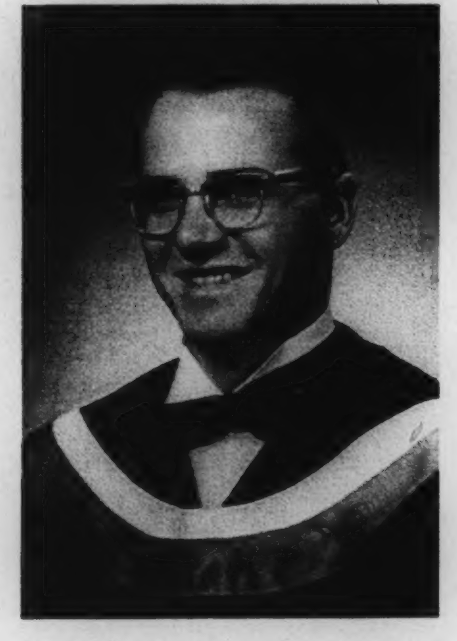

Figure 13. Bachelor of Science graduation, Phil Patsula, 1958.

Phil once more turned career directions and entered the Bachelor of Education program. To complete the final requirement in his degree, Phil chose an Introduction to

Guidance course. Again, by Phil's own admission, the content hardly drew him in, but this time there was a hook -- something that still animates Phil's conversation now.

> *I was doing a 1961, Introduction to Guidance, summer school course to finish off my B. Ed.. Now the only thing that I remember from that was the dusty, drab, occupational monographs. There was really no content I remember from that course -- but I do remember the course instructor, Hap Day, who was then the supervisor of guidance for the province. He was such a joyful person -- a person with a love of life. A joyfulness, to me that was spiritual.*

Teaching school became a joy for Phil. A vision of his vocation/his calling was becoming clearer. Following his completion of summer school in 1961, he taught junior high school math and science at St. Matthew's Elementary School. With the background of Hap Day's guidance course behind him, Phil also held a part-time position as school counsellor. Yet, with 13 courses to plan, deliver and evaluate, time demands of teaching left little opportunity for counselling by the end of the day.

Not only was St. Matthew's the beginning of Phil's teaching career, within the teaching community at St. Matthew's, Phil met his future wife Faye. Taking time to recount the details accurately, warmth and a simple laugh accompany Phil's story of the engagement.

> *We were engaged on the day before Valentine's Day because we wanted to celebrate our engagement with a dinner. In those times, restaurants were not open on Sundays - so the Saturday was February the 13th. We went to St. Joseph's Cathedral. Faye walked down one aisle and I walked down the other aisle; we met at the front altar where she accepted the ring. Then we went for dinner at the Faculty club and we were married that year, on July 17th, 1965.*

The same year, 1965, Phil left St. Matthew's School to take a vice-prinicipalship at St. Kevin's in Edmonton. This became a critical turning point in Phil's focus. While he admittedly enjoyed teaching, his new responsibilities and two experiences in particular lead him to question his career path. At times, the unique demands of school administration were frustrating to Phil. He had little time to focus on the substance of students' lives. Entangled in the minutia of organizational details, the joy he took in connecting with the soulful, deeper level needs in students lives was being missed in the flurry of day-to-day responsibilities. Two teen-aged students, entirely unwittingly on their part, touched Phil and led to the kind of epiphany that changes a life course forever.

> *There were these two instances. There was a young woman in grade 8 who announced that she was leaving school. We had a guidance counsellor in the school at the time, but I felt a little bit handcuffed or inadequate for the task of talking to the parents. I said the stock things, "Maybe this is the best move for her at this time, because she doesn't have much present commitment to school" and "Let's leave the doors open for her to return." But I thought I could have done more.*
>
> *Then there is another instance in which I was reporting to a mother about her son who was not doing very well in his Grade 8 math. His mother, somewhat unconcerned about her son's math performance, said, "But he is a really good boy". A year later I was going home and saw some people huddled -- (we lived across from the football field of Ross Sheppard High School where players were preparing for a high school football game) -- and these people were huddled around a player lying just over the goal line. . . . It happened to be my young math student of the previous year who had just died of an aneurysm.*
>
> *And I thought, "Well, my goodness, there are more important things in life than acquisition of mathematical knowledge". I was getting caught up in this administrative thing -- you know -- "No talking in the lunch room" and that type of thing. I felt I was being squeezed for time. I enjoyed what I was doing but I felt I didn't have enough time to do some more important things that I also enjoyed and that is to have more personal contact with people.*

Motivated by his need to serve and the desire for a role with the flexibility to connect with others more deeply, Phil turned to graduate school. While his drive for a more satisfying career was absolutely serious, Phil's sense of humour allows him to relate the story in entertaining fashion. With a twinkle in his eye, he smiles and facetiously tells the tale of his entrance to graduate school.

> *Henry Ziel, at the University of Alberta, started up a graduate diploma in vocational guidance. Of course, there was big bucks available for someone that would enter that program! There was $5000.00, half from the school board, and half from the federal government. That meant shoes for the kids! And, everything else (for some it was a stereo set but I didn't have that luxury!). When I went to see Henry Ziel, I gave him my handwritten CV. I did it in ink, neatly printed, so it was a really well done job! (laughter). Dr. Ziel said, "You're exactly the type of person we need". Because I guess I'd worked with my father as a sheet metal helper and so I had some vocational experience.*

Chapter 3

Graduate School: U of A

In 1966, Phil began the vocational diploma program that Hank Ziel had initiated. He then completed both the M.Ed. and Ph.D. in counselling at the University of Alberta. As we talk, I sense that a potent mixture of meaningful relationships and sympathetic ideologies drew Phil through graduate school. He had found people he could respect; people with whom he felt he shared a common vision about addressing deeper issues in life.

> *It was in the diploma program that I met Harvey Zingle. Now this was a real highlight and a real honour for me -- a very respected, respectful, kind, competent, team builder/team leader. . . . His way of treating people had a spiritual component. I could talk about that in religious terms.*

Phil had entered the program an accomplished professional, a high school vice principal, and he felt that his competence was respected by professors like Harvey Zingle. In addition, other relationships with students and professors in the graduate program also held meaning for Phil. His master's thesis supervisor, Russell McArthur, left a big impression.

> *He was a self-learned statistician. . . . We did all our calculations without computers in those days, mechanically-(I remember you put your numbers in and then this whole machine would just start jumping around). . . . Russell gave of his*

> *time, knowledge, and support to me. I remember dropping off copies of my thesis at 3:30 in the morning, putting it into his mailbox. I knew he'd pick it up at 5:30 and get some response to me that day. I mean THAT'S a giving nature.*

In those days, Rogers' theory and individually-oriented approaches in general held sway over graduate school training in counselling. The emphasis Rogers placed on relationships sat well with Phil. On the other hand, he was uncomfortable with the over-elevation of the individual. Questions regarding a central human focus rather than a God-centred focus gnawed on Phil's mind and conscience. His skepticism grew as the Sensitivity Training Movement and Gestalt Therapy found footing in the graduate program.

> *I held a graduate student assistantship at the University of Alberta Student Counselling Services. This was at the time in Alberta when Sensitivity Training and the Gestalt orientation began to take hold. I saw too many clients at the counselling centre who were abused by insensitive Sensitivity Trainers . . . and sometimes quite severely. I had a rational and emotional reaction against much of the Gestalt.*

Phil turned to Adlerian perspectives. Personal experience already provided a intuitive understanding of the approach. Summer courses at the University of Oregon and Oregon State, heavily Alderian schools, provided Phil with a firm grasp of the approach. There he met Alfred Adler's son, Kurt Adler and other key Adlerians such as Oscar Christiansen, and Raymond Lowe. Phil was struck by the faculty's unitary counselling theory and exclusive approach.

Chapter Four

A Teacher at Heart, a Teacher with Heart: Discovering the Fullness of His Vocation

When you're teaching . . . you don't know what effect you have on eternity.

In 1970, Phil accepted a faculty position at the University of Ottawa bringing his passion for Adlerian theory with him. Summer sessions in the faculty of education were especially energized by an Adlerian focus. Open forum family counselling courses, and parent study groups animated staff and students alike. In the midst of this fertile environment, an unexpected encounter with one of Phil's most respected Adlerian colleagues caused Phil to question his passion and commitment to the Adlerian approach. Following a conference presentation in Ottawa, Oscar Christiansen confronted Phil's open position to the pedagogy of counselling theory.

> *He came to my office from the conference that we were attending and he said, "How come you're doing a survey of theorists?". I was struck by that because I respected him. But he said, "You should be doing just Adler. You should be doing just one theorist". That really stuck in my craw. . . . I was quite involved with the Adlerians in the early part of my career in Ottawa, but it was this pervasive Adlerian attitude that moved me away from them Denise, because it seemed to be a sort of incestuous type of relationship where you weren't allowed to critically analyze, compare, contrast, synthesize Adlerian with any other theories.*

Phil's disillusionment with Adlerian theory ran deep. At heart, Phil sought a theoretical approach congruent with his own beliefs and he encountered difficulties with Adler's thinking as a result. As I reflect on Phil's story, I am left to wonder whether Phil's questions felt threatening to his Adlerian colleagues. In essence, the issue returned to Phil's own beliefs. In some sense, Phil questioned the very foundation of Adlerian beliefs.

> *I like the aspect of Adler's in his synthesis of apparent opposites, that is the coordination of self with others . . . But there was some nagging discomfort . . . until I got more of a handle on the liberal humanism behind Adler. That is more human centred than God centred. [It's like when] I'm talking to my students about their personal position and being congruent with their own belief system. . . . I couldn't really accept a person-centred, liberal-humanistically based, position.*

An exploration of theoretical alternatives became critical for Phil. He sought a balance between seemingly incompatible opposites. On one hand, he sought an approach with the practical skills and methods such as the Adlerians had offered. On the other hand, Phil yearned for a theory that addressed deeper issues of meaning. He struggled to find common ground between his deep and long standing religious beliefs and his scientific, psychological training. He gravitated to widely divergent theories.

Moving on from Adler, Phil approached the cognitive behavioural movement, attracted by the concrete, technically skilled approaches to practical, "realistic" client issues. His attraction to cognitive approaches was spurred on by his practice-oriented skills training work with career counsellors with the Canadian Employment and Immigration Commission (CEIC). To this he added a strong dose of cultural awareness informed by feminist counselling positions and sociological thought. Working with employment issues highlighted the individual but also the constraints of the environment in securing work. The loss of employment or the difficulty in finding a new job were only partially accounted for by personal factors; social and economic conditions played an integral role as well. Awareness of systemic conditions was essential. For Phil, the importance of considering of social context in vocational work was made more salient by an experience within his own family.

> *I have a brother-in-law who walked into the office and was locked out of his employment after being very, very successful. It's not so much what he did or didn't do. It was outside of himself. The other person was to be paid less, through the changing focus of the company. . . . [So we as counsellors] have to help people develop realistic views of themselves living in the world.*

At the same time, to meet deeper level meaning questions, Phil reveled in many of the concepts present in Frankl's Logotherapy; concepts close to his own belief in the value of self-sacrifice.

> *I really celebrated Frankl's concept of self-transcendence -- more like a Mother Theresa. It was compatible with my image of my mother as a master counsellor, with her self-sacrifice.*

Phil's theoretical approaches evolved as life experiences changed. An openness to experience and a willingness to investigate various models brought him to a position of informed eclecticism.

Teaching

Given his theoretical flexibility, Phil responds in kind to a query about his approach to counsellor education. He encapsulates his philosophy and the philosophy of his department quickly, his response clearly preconsidered.

> *One guiding principle would be "How can I best serve the client?" or "How can I best help students capture an enthusiasm for the field and a commitment of service to the client?"*

Equally considered is Phil's approach to making theory come alive for his students. The convictions that lead to his falling out with Christiansen, his Adlerian colleague, are evident even in Phil's course outline. He specifically expects students to survey the psychological field. In addition, he encourages students to delve deeply into a theory of their own choosing and perhaps most importantly, he asks them to turn back to their own experience. Just as Phil has spent a life time articulating and fine tuning his own personal theory and it's relationship to extant theoretical discourse, he asks students to do the same by developing an ongoing personal theory/practice position in counselling.

In a manner of speaking, to bring their theory home. Here lies the heart and soul of Phil's teaching.

> *I also expect a personal position paper. . . . I started this in the mid 70's. It's a big part of every course we offer in our counsellor education program. . . . As we study various theoretical positions, the question always is, "What is your position?". "How do you personalize the theory studied?" And then, of course, "How does your position bounce off known positions in the field.". I find that to be a very worthwhile exercise.*

While Phil encouraged students to integrate their own experiences and beliefs into their counselling theory, he also brought some long held values of his own to the classroom. The ethics of mutual care and responsibility and the value of challenging discussion was something with which Phil had grown up. Flash back to McCauley. Imagine the impression that the following scenario must have had on a young Phil at the family dinner table -- the smell of home cooking and a table full of family sitting up to eat.

> *There'd be many, many political discussions. [My dad] would be far more verbal and outspoken . . . so around the dinner table we'd often have these discussions and then in the evenings there'd be visitors and often they'd have . . . tea and some cookies and then these discussions would carry on.*

Perhaps the roots of Phil's teaching philosophy are obvious when we consider the nights of sitting around the large family dinner table listening to and engaging in political and religious discussions.

> *I had great difficulty teaching in a classroom where there wasn't mutual respect, a mutual caring, and a mutual responsibility. Much of my teaching has been done on a Socratic basis . . . with seminar groups and relying on the responsibility of the student to be reading, to be thinking, and to be coming to class ready to share and reflect, to challenge and to be challenged.*

No person is an island: Collaboration and education with both clients and students

From Phil's perspective, a collaborative approach only highlights the natural connections between counselling and education. Both counselling and teaching require a collaborative relationship for the process to occur. In addition, both counselling and teaching target learning as the product. Counselling psychology comes by its educational foundation honestly.

> *Collaboration is needed in both (counselling and education). I think collaboration is easier with a graduate student, because a graduate student is often more self-directed and more motivated. . . . But there's a partnership in counselling as well. It's a partnership that evolves often . . . [in a] more delayed fashion than in counsellor education with graduate students.*

Phil uses an employment counselling example to highlight the added challenge of inviting collaboration from a client within a counselling relationship.

> *As an employment counsellor, my business is not getting people jobs because many outside forces affect whether or not a person has a job. My business is to help them become more employable. . . . To increase their employability and thus increase their chances of getting a job, they have to identify essentially where they are, what their dreams are, and what their attributes are. . . . So we enter into a relationship with them . . . in a way to seduce them into looking at themselves. At times, they are aren't interested in looking at themselves, they want the end product, a job, now.*

Phil's belief in the importance of collaborative relationships extends beyond the clearly defined roles of teacher/student and counsellor/client to a general social responsibility.

> *I strongly believe that we have a responsibility to develop positive communities or sub-communities where we can nourish one another - nourish and be nourished - so that we can expand our communities for support and betterment of others in less psychologically healthy communities.*

With relationship as the vehicle, both counselling and teaching seek new learning as the destination. With Phil's psycho-educational approach to counselling, the overlaps between counselling and teaching becomes more obvious. Phil uses the analogy of a remedial math student to explain his perspective on the position of a client.

> *So there's not a great deal of difference because I see counselling as somewhat . . . more catch-up compared to teaching. Students come in and they have a lot of knowledge of psychological principles but they haven't personalized it typically . . . [But] in counselling, if you're playing catch-up . . . it's like a person in a school who is having difficulty . . . doing arithmetic. So you're trying to identify where the difficulty is. Is it addition or is it multiplication? This is something the student could have picked up on her/his own but for whatever reason has not. Some remediation is required. I see counselling has that type of remediation in order to get you to have the knowledge or the skills or the attitude to put you into a position to carry you on your journey.*

CEIC: A chance meeting, new opportunties, changed career directions

A meeting in 1978 proved to be instrumental in the direction of the rest of Phil's career. After eight years of teaching at Ottawa University, he met Jim Boyle of the Canada Employment and Immigration Commission (CEIC). CEIC was experiencing difficulties with their employment counselling program. The program had been initiated in 1965 with the goal of providing career counselling to unemployed workers. Back in 1965, CEIC had hired many B.A. graduates as new counsellors. Unfortunately, no counsellor education bachelor programs existed at that time and the ensuing years only highlighted the lack of specific counselling training of many of the CEIC counsellors. Discouraged themselves, many of the CEIC employment counsellors had resigned. By 1978, CEIC was looking to improve the skills of it's counsellors. Ultimately, in conjunction with his faculty position, Phil found himself recruited for this task.

Traveling the country with Jim Boyle, Phil assessed some the of needs of the CEIC program and found that while many counsellors were doing commendable work, the counsellors held little esteem in their work and many of their skills were piecemeal and disconnected from theory.

> *So there was a challenge of defining the counselling process for these people. They never talked, even at coffee time, about their counselling. Even the ones that had reputations of being good counsellors thought, "Well, I'd better not say anything in case people will change their opinion about my being a good counsellor". . . . When I talked to them at quiet times, they had very low self-esteem with respect to their counselling functions.*

While several competency-based modules were eventually developed as Phil worked with the CEIC staff, the rewards of his efforts were not instantaneous. Establishing relationships at CEIC was exceedingly difficult. Phil's presence and offers to assist often were met with defensiveness and suspicion. These were dark days. Often, he questioned his involvement with CEIC and contemplated abandoning his role with them. The negativity he received led him to question his skill and his intervention approaches.

> *Many times I'd be on the plane coming home from wherever and wondering whether or not I was selling my soul. I would come home exhausted because I was trying to form a relationship with them and sometimes they were very angry and very defensive about what they did. I was just trying to capture some relationship. . . . I didn't know whether or not maybe at times I should have been more confronting and tell them to just quit their jobs. . . . Those were difficult times for me.*

The dirt and the muck is often where the most fertile soil is found and so, *in spite of* or perhaps *because of* its difficulties, Phil's CEIC work offered unexpected spin-offs for his teaching and his perspective on career counselling. With persistence, Phil was able to develop relationships with the CEIC counsellors and witness the challenges of their occupation. In doing so, career counselling itself came alive and Phil took an interest in vocational psychology as he never had before. Previously he had focussed on personal counselling. Now, in part, thanks to the reluctant career counsellors at CEIC, gone was the dusty impression of the monograph from Phil's first vocational counselling course, the real human issues of career counsellors and their clients became three dimensional before his eyes.

> *Up until . . . 1978, I had offered vocational counselling courses . . . but I was never that interested. It was dry stuff. When I started to look at what the clients and these employment counsellors were encountering and the difficulties they had, it put a human face on it. It changed my whole outlook to the richness of career counselling.*

Tension between self-care and care for others: Systemic and personal issues

The negative reactions Phil initially received from the CEIC staff challenged Phil's focus on the needs of others at the expense of his own experience and needs. Repeated throughout Phil's interview, like a refrain in a well-loved folk song, is an emphasis on self-sacrifice, respect for others, and respect for self. Yet verses in Phil's story, like his work with CEIC, highlight the difficulty of putting these values into practice.

The desire to place *respect for others* in balance with *respect for self* can set one up for potential internal conflict in various situations. The scales of balance, never absolute, shift endlessly depending on the situation. An everyday story from early in his career still stands out in Phil's mind as an example of the challenge to balance his own needs with his commitment to the needs of his students.

> *I was working day and night at my teaching. . . . We would be with students all the time. The students would meet at someone's house on Friday afternoon for study groups. The profs would get over there and we'd have some pizza and some beer and then we'd have some parties and so on. We'd have all kinds of social contacts at which time . . . professors and students were always talking about academic matters whether is was a social gathering or not - so it's very rich. [But] I remember one day walking toward my car which happened to be two or three blocks away and a couple of students were about 50 yards behind me. One fell*

> *down, it wasn't serious, she bruised her knee. I remember I kept on walking. I was just tired of being available to others.*

Phil was struck with the inconsistency of his own practice. In classes, he remembers specifically lecturing on the nature of relationships and the need for self-care. Yet, putting his own words into practice proved difficult.

> *I think I was living a lie to some extent . . . that relationship was everything. . . . Yet, I would be saying in classes those days, "You know relationships can be good or bad". . . . You see my whole upbringing as a child was to look out for the other person, not to look out for oneself.*

Equipped with the insight that he needed to nurture himself, he attempted to make change. Still, he struggled with some of the practices of the academy which he felt were essentially overly self-serving.

> *I lament that the faculty people are looking out for themselves and not looking out for the students. . . . I think sometimes some of the pursuit that we have in academia is the same pursuit of a person gathering a lot of money and money and more money . . . for the sake of money. I think the publications and more publications for the sake of publications as opposed to for the purpose of contribution.*

Spirit the foundation from which philosophy and theory flow

> *Now it just occurs to me. You've got me talking about religion so much - I mean I take responsibility for doing so, but it's been very easy to do so with you. It means so much to me.*

From graduate school on, Phil's theoretical orientation was in evolution, but always grounded by a personal belief structure of deeply religious convictions.

> *It's also my religious belief that we have an obligation to self, an obligation to others and we have an obligation to develop ourselves as instruments of goodness . . . I see that as a counselling process.*

At its core, the importance of skills and theoretical nuances fall away. Deeper existential questions drive Phil's approach and his work. His desire through teaching and counselling is to address issues of meaning in life. The memory of a young boy struggling with math, and only months later dying on the football field recalls Phil's questioning of priorities in living. Phil puts it bluntly.

> *I can put it more directly, "Why live? What's the purpose of living?". I think that counsellors need to address these questions.*

Though he has spent years guiding students and professionals through the steps of skill development, Phil is clear that this was never the ultimate goal.

> *The music is not the piano. . . . The skills aren't ALL important. . . . Having some philosophy to integrate theory and skills with the client and the client's situation. This is all important. This is what we try to educate people for. But really in the process of educating them we are in the process of trying to capture their soul and capture an attitude towards life and fullness, so that we are not just existing,* ***we're living, we're animated, we're dynamic, we're enthusiastic about life and trying to help clients pick up enthusiasm for life and a reason for living.*** *That's what I'm trying to get when I say a more spiritual component.*

Phil captures that same enthusiasm for the life in its fullness when he encapsulates his understanding of working with clients. Metaphors of a religious nature never far beneath the surface, he sees work with clients and life as a whole as an ongoing cyclical sequence of life, death, and resurrection. He unequivocally situates the client and the counsellor in the same world, both subject to the same life forces -- here based on a cycle of loss and rebirth.

> *We're all on a journey. The client's on a journey. The counsellor's on a journey. It happens that the client is suffering more right now than the counsellor is, that's Rogers' core conditions.*
>
> *Often the client is involved in a death experience. A loss of what was or a loss of dreams or loss of an associate or loss of a friend or loss of whatever. . . . The problem the client has is that the client feels he or she is not going to get out of this depression, this death.*
>
> *But we know as a counsellors, and more so from experience, . . . I mean these cycles are on-going. . . . Let's take the example of losing our key. I'm not trying to*

> *trivialize it. We lose our key and we say, "Oh, no!" . Then we find the key or get a replacement and then we're back to the re-birth or resurrection side of life. So the thing is that we're in this constant flow.*
>
> *That's the joy of life. . . . We can celebrate the downs of life because they are part of the cycle of re-birth. I do not want to choose a restricted way of living in which I never attempt anything. If we don't have the valleys, we don't have the peaks. . . . That theme of celebrating life within all the phases of the life, death, resurrection . . . Mini cycles (of life, death, and re-birth) as part of one maxi cycle of life, death, and resurrection.*

Finally, Phil turns to a metaphor to articulate his raison d'être. His metaphor surprises me though its meaning does not. It paints a gentle picture from a deeply devoted man; a man who has struggled with the balance between self and other but, on some unconscious level, has always known that for him life was about that paradoxical cycle of the gifts received through self-sacrifice.

> *Flowers Unlimited. Yeah, that would be a good title [for my story], because I used to believe that my responsibility was to get all kinds of knowledge and awards and experiences and store all this knowledge. So that when I'd present myself to my God, I'd say, "Here God, here's this big bouquet of flowers. Each flower represents a contribution or an award received". But I don't believe that anymore, because I believe that what I have to do is present myself to my God empty-handed and say, "Well, look behind me and see all the flowers that I gave away."*
>
> *You see, I had all kinds of great experiences but they have to be shared. They have to be given away. So I come before God empty-handed and hopefully the flowers that were given away have gone to seed which, in turn, sprouted into other flowers. So as you look back on the path I have traveled, there is a whole valley of daffodils representing my personal efforts in my community and the efforts of so many others in their communities. And so I see this as collaborativeness - this is back to Frankl's self-transcendence and Adler's contributions to others.*

I sense that the gifts Phil offers to his students and his clients are inseparable from his understanding of God. It has sometimes been said that we construct God in the image of what we know of ourselves. If this is the case, Phil's students have indeed been fortunate to have received his touch.

> *Back to the spiritual. . . . It's a very important aspect of my life. . . . I'm not trying to say that I'm a missionary at heart, but I really do feel that I can talk with people using psychological terms but religious concepts and sometimes get more of a hearing than if I was just talking religious terms. I guess you don't need a religion to do what I did in the counselling and teaching . . . but I always had the concept that God's world and God's word weren't conflicting that much -- however coming from a science background . . . there was never any room for religion in our early science studies.*

A future for counselling psychology?

> *I have had kind of a fairy tale life in the age of counsellor education in my career. I graduated from the U of A when there were jobs everywhere. When I talk to people today about that, to them, it's a fantasy world. . . . "What is the future for people coming into counselling now?". I think there's a great future, but I don't think they'll have all the resources that I had at my disposal in my career to this point.*

Interestingly, the deeply religious flavour of his practice is unaddressed in Phil's vision of the future. Rather, recognizing and building on the strengths that counselling psychology has already established in Canada informs Phil's future visions of the field. Committed to an educational approach to counselling, Phil hopes to see counselling remain within faculties of education.

> *It would be my hope that counsellor education . . . be maintained within the faculties of education as opposed to schools, departments or faculties of psychology, because of the desirability of the educational focus as opposed to the more clinical medical focus. . . . I believe that the faculties of education guarantee a better home for counselling psychology in Canada.*

Government cutbacks, a hallmark of the 1990's, places new challenges before counsellor education programs as far as Phil is concerned. Private practice, in particular, becomes a key issue for counselling schools to address.

> *We're witnessing a political conservatism which is cutting back funding to a lot of social agencies . . . as a result, I believe that we're going to have a reduction in the number of counsellors in those positions. I think we'll have a concomitant increase in a number of counsellors who will be in private practice type of activities, contractual services. I think our counsellor education programmes will have to provide models for that.*

Having spent much of his career addressing career counselling issues, Phil articulates a contentment with the respect given vocational counselling by counsellor educators. He sees a place for career counselling which addresses transitions throughout the life span and looks for new creative approaches to vocational theory building.

Finally, with a lifetime of experience in counsellor education, Phil reflects on the contributions Canadians have to make to the larger world community.

> *We have a wealth of experience in Canada in the counselling field. You realize that when you go to other countries - how much we have to offer. We have a way of offering it that other countries accept more readily than say for example the stereotypical American consultant. . . . Canadians tend to sort of say, "What are you doing?" and "What's helping?" . . . "You might want to consider this". That tends to be more of a Canadian methodology . . . way of approaching that I have witnessed. . . . Canadian counsellor educators and students in counsellor education programmes can be real leaders in the world - particularly as we globalize so quickly.*

Relationships ahead, flowers behind

Retired in the summer of 1998, Phil provides these remarks retrospectively on his career and his choice to focus on service and relationships.

> *I devoted my time to contact with students. . . . I had that freedom at the University of Ottawa. I could go either way. A down side was that I didn't have the flexibility of mobility throughout my career that extensive research publications give you . . . but I had good acceptance here at the university for doing what I did. . . . If I just started my career three years ago , I wouldn't get tenure without a great deal more research; but I had that luxury. But this is the luxury that I took so and I am ambivalent about whether or not I've lived my life fully enough. I think the test would be, "What would I do if I was going to do it over again?" . . . and I know that I would do it the same way.*

I cannot imagine Phil doing it any other way. Teaching is his service to others. It seems to me that the relationships and the people mean too much to him to focus in any other way in his career. Almost Rockwellesque in its telling, in some sense, Phil's life is a vision of service before him and a field of flowers behind him. I am left with an image as I reflect on Phil's generosity in sharing his life with me and with others. Like the sweater his mother lovingly knit for him, imprinted with a prayer at every stitch, I can almost see the sweater Phil has knit throughout a lifetime, each stitch lovingly tied in service to others.

Figure 14. Daughter Elaine, wife Faye, and Phil.

DR. CHARLES BUJOLD'S BOOK

Going Along with Life . . . But in My Own Way

Chance is always powerful.
Let your hook be always cast;
in the pool where you least expect it, there will be a fish.
(Ovid, 1992, p. 65)

Quidquid recipitur ad modum recipientis recipitur.
[Whatever is received is received in the way of the receiver.]
(Scholastic adage attributed to St. Thomas Aquinas)

GOING ALONG WITH LIFE . . . BUT IN MY OWN WAY

As we threaded our way through the narrow streets of Old Quebec, I marveled at Charles' patience and stamina. Many months after my televideo interview with him, my husband and I had the good fortune to visit Charles in his home city. Months earlier, our initial televideo interview had left a lot to be desired. The technology interface between Université Laval and the University of Alberta was poor and I had, not only trouble hearing Charles, but also difficulty seeing him on the screen. Indeed, the reception quality had been so poor that we did an additional two hour interview over the telephone. Thankfully, the second interview had gone well, and in content matched the first interview almost word for word - again, a sure testimony to Charles' patience and very careful preparation.

Now, in Quebec City, Charles offered to take my husband and me on a tour of the Old City. We welcomed the opportunity to see the city but, even more, the chance to spend time with Charles. As we approached Charles from blocks away, there was no mistaking him diminutively silhouetted against the awesome dark-stoned architecture of Old Quebec's City Hall. Under one arm he held an umbrella and in the other hand hung a thin soft-sided briefcase. Over his shoulders, the sleeves of a light coloured sweater hung neatly knotted across his chest, a thoughtful addition in case of inclement weather.

No photo could adequately capture the crisp, collegiate image he portrayed. Within moments of approaching, I discovered that no words could capture the warmth with which he greeted us. Immediately, I flashed back to the close of my initial interview with Charles. As we signed off of the televideo, he said to me, "God bless you". Heartwarmed, it wasn't until later that the truth of the moment was captured in the comment of a friend who said, "You received a blessing from an elder of your tribe".

Careful and particular at one level, his generous spirit was unmistakably visible as his essence. In his role as tour guide, he took his responsibilities seriously and his warmth of human touch had remained - all qualities that I suspect coloured his usual way in the world. We spent the day on a walking tour of Old Québec. Referring occasionally to his well-worn tourist guide book, he walked us, with both grace and speed, through the awesome beauty and the often tragic history of Québec. Down a narrow cobbled street, he took us past the quaint old apartment building where Margot, his then fiancée, had lived while they dated. Tilted back on our heels to admire its facade, we gazed at Basilica Notre-Dame de Québec. He told us about the history of the old Basilica and how he and Margot had been married there some 32 years ago. Originally, a small chapel off the main basilica had been their chosen wedding site, but just the day before the wedding Margot received a call from the priest saying the chapel was under repair. The couple were very disappointed.

I had the feeling that I was beginning to know Charles more deeply. I had the chance to see a part of his Québec, spend time with Margot, and experience his personal warmth. Most graciously, he worked to bridge any language barriers between us. His English fluency, clearly strong enough to tackle any topic we broached, mitigated any problems that my lack of French may have caused.

> *My life has been a response to events, opportunities, and invitations. But at the same time, I have not done things that I did not want to do. (Charles)*

Chapter One

Childhood: Worries and Insouciance

> *So at the beginning, I must say that my career as a counsellor-educator was not planned.*

Life began for Charles in the Gaspé peninsula in a little parish called Maria. The parish of Maria was thus named because Maria had been the wife of Governor Carleton after whom the adjacent parish of Carleton had been named. The landscape rich in natural beauty, also held a long family history for Charles. His parents were also born on the peninsula.

> *The population of the village [Maria] when I was there was about 2500 and the last figures I've seen the population was about the same. . . . Our house and our farm were [there]. It was near the Baie des Chaleurs. . . . So in front of all those fields were the mountains and just behind the fields, the sea.*

Charles grew up a farm boy. The family's daily needs were met with the products of a mixed farm and Charles remembers his dad supplementing the family income just a little with hay pressing. Even over the phone, I am able to detect the pride and respect with which Charles responds to my queries about his parents and his childhood home.

> *We had a lot of hay. There were some cattle and chickens. My father was able to produce and feed the family with the products of the earth. And besides we had a hay press. So he was making some more money going to press hay for other farmers. With this supplementary income and the hard work of my mother who was occasionally helping in the farm work, he managed to earn his life.*

Figure 15. Charles behind his birthplace and childhood home near Baie des Chaleurs in the Gaspé peninsula, 1992.

Yet, Charles' arrival in the Bujold family was never a given as far as Charles was concerned.

I almost never came to life in this particular family.

This is perhaps an unusual way to characterize the beginnings of one's existence, but for Charles there is a sense that fate nearly forgot to place him on earth. These are deep ponderings connected to one's rightful place on the earth, one's work, and one's just allotment. For, while the setting of his birth and childhood may have appeared idyllic, Charles grew up troubled by the notion that he was different from those around him.

The reasons that Charles has a sense that he just barely squeezed onto the bus of life are clear. He was the only child born of his father's second marriage. Born late in life to his father, age 50, and his mother, age 45, he had five older half-siblings. The oldest of them was 16 and the youngest was five when Charles was born. Their mother had died of cancer.

While his actual arrival in the family may have seemed unlikely to Charles, he was not forgotten once he appeared. Reflecting on his early childhood experience, he acknowledges feeling over-protected. This can hardly be surprising given his unique birth position in the family -- particularly as his mother's only biological child. He held a privileged position. Still, he often pondered his rightful place - between the extremes of either barely finding a place in the family or holding a specially-ordained position.

These are not easy dilemmas for a young child to resolve; the issues often more *felt* than articulated. From early on, Charles observed his own behaviour in light of the expectations of others. He describes himself as more other-directed than inner directed and it is clear from our discussion that a sense of his own identity did not emerge easily for Charles. Identity consumed his attention and concern from early life.

> *But I have been sometimes asking myself if my tendency to day dream was a kind of reaction to what I felt as difficult relations with my siblings, to the fact that I was feeling alone, and that I was trying to create for myself a world where I was, well, more accepted or if I were. . . . But I must say that daydreaming and narcissism is a part of my story.*

Although, he provided few details about the nature of his daydreams, clearly he loved to fantasize. Now, as an adult, he attributes his childhood daydreaming to narcissism. Where and what this interpretation is born of is unclear. By all accounts, his brothers and sisters treated him well, but nothing could change the fact that, in his family, he was both special and alone. He was different and this worried him.

Over human history, artists take these same circumstances, feelings of often painful aloneness, positions of special knowledge and distinction, to create new worlds in their creative pieces. Artists of various media may have been kindred souls in these experiences with young Charles.

Occasionally in life, fate provides circumstances that alter a lifecourse forever. With an out stretched finger, we can almost touch a moment in time when, in retrospect, we see that life was never to be the same again. Age has no bearing on these occasions. Charles points to such a time very early in his own life. While he was in grade school, Charles' home town, Maria, was blessed with a well-liked priest by the name of Father Plourde. It happened that Charles' clear scholastic abilities caught Father Plourde's attention early, and while Charles was still very young, the priest encouraged Charles' parents to consider sending their youngest son to boarding school in preparation for the priesthood.

> *In our parish we had a priest who was very committed to his role. He was pretty much liked by the parishioners. As a matter of fact, in the parish where I come from there were more kids going to college because it was this priest's opinion that if you had a boy doing well in school, this could mean that he could pursue studies and then become a priest. My parents were good Catholics so when the priest talked to them [about me and the priesthood] they were happy to consider that maybe I could become a priest. Even though my parents were farmers and didn't have much money, we were making a good living and so they said "Well, if you want to go to (what we called at the time séminaire), it is OK."*

Merely twelve years old, Charles left his family and the farm for boarding school in Gaspé. With a tacit awareness of his parents' expectations and encouragements toward the priesthood, the young boy embarked on an educational path which kept the notion of the priesthood close at hand. It was not so much that his parents pressured him regarding the priesthood, rather Charles remembers them as respectful of clergy and of Father Plourde's guidance. The first months away from home were the most difficult.

> *I felt kind of lonesome the first month. And we were all in the same boat. I remember seeing boys my age crying. I have seen some of them leaving or calling for their parents and crying and saying that they didn't want to be there.*

As I listen to Charles' description, the circumstances of life for young boys at the Séminaire are hard for me to imagine. Routine dictated their lives.

> *We were very busy every day. I remember that at the beginning, we were getting up at 5:30 every morning. And then you rush to get ready and then there were mass, studies, class time, and prayer just at the beginning of the afternoon. Then, class and prayer before going to bed. It was very regulated.*
>
> *It was called Séminaire de Gaspé. Not a seminary for people who were studying for the priesthood. It was a College where we could follow the cours classique. . . . It was an eight year course where we studied Latin, Greek, French, and English, mathematics, sciences, history, kind of classical studies, humanities. We had to pass the examinations prepared by L'Université Laval because this college was under the sponsorship of L'Université Laval in order to get the B. A..*
>
> *That was how I left the house for eight years to go to this boarding school. [So], I left home when I was 12 years old and I was only coming back home for the Christmas holidays and then for the summer also. And every summer I was working on the farm with my father and my brothers . . .*

In time, Charles adjusted to school and life away from home, but he had a more difficult time reconciling himself with the possibility of joining the priesthood. His relationship with God was uncomfortable.

> *I had a kind of difficulty on the spiritual level because . . . [of] my relationship with God -- I was fearful of God instead of behaving towards him as a loving father figure. A sermon heard when I was about 7 years old, delivered by a priest (not the parish priest) who was presenting a harsh image of God, might be part of the origin of this relationship.*

It is hard to say how early childhood experiences, the impact of the distance from loved ones in Maria, and the rigid routine of the college coloured Charles' perception of the face of God, but his child's view of God left him feeling frightened rather than enveloped in the loving arms of a kind heavenly father. Somehow, he sensed that he could never feel at ease with the divine. He did not readily embrace the notion of the priesthood and serving in a vocation where he could never meet the mark. Despite questioning his future in the priesthood, he continued to attempt to satisfy this image of an ever-present, perfectionistic God. There were times when Charles felt guilty and he worried.

> *I think that this problem influenced me in my behaviour in the sense that I tried to act very conscientiously to do the things the best I could, because of this kind of feeling of being guilty if I did not do my best.*

Issues of vocational choice had confronted Charles very early in life, long before he even had a chance to feel the comfort of belonging in the world. Courageously, Charles confessed that, like any child, there were times as a kid when he felt like rebelling - rebelling against this frightening image of God. But as a child and more particularly as an adolescent, this only lead to guilt and a feeling of not measuring up. Perhaps unable to articulate it, the young Charles knew what he did not want. Despite considering it seriously, Charles did not want to become a priest. For eight years, he struggled ambivalent in his resolve to reject the priesthood as his profession.

Chapter Two

Adolescence: Success and Its Costs

Charles had always been academically gifted. He had both the skill and the attitude that drove him to achieve. Motivated by a desire to do well, Charles academic success carried him to the top of the class and like a skilled ocean surfer he stayed on top across subjects and over many years. Painfully, his academic skills and success were not admired by all his classmates and peers and he felt increasingly distanced from them.

With every word of praise by professors, he felt the plummeting isolation from other adolescents and became more deeply unhappy. In adolescence, his first wish was to be accepted and belong.

> *I must say that I had problems with my classmates in adolescence because I was performing pretty well in class. . . . For most of my secondary [classical] course. . . . I was at the top of my class . . . which brought me a certain amount of jealousy from my classmates. Well, from my success, but also (and perhaps more) from the fact that some professors (and one in particular) were praising me. . . . As an adolescent, being praised by the professor is not necessarily the best way of becoming popular.*

Have you ever watched successful children in school? It can be very difficult for them to know how to respond to success. Success often means that, by comparison, fellow classmates have not scored as well. Individual pride is often tempered with the knowledge that if others knew, social costs would be high. It can be lonely. Good grades are one clear indication that achievers are not like their classmates. How do you respect your achievements and maintain close relationships? Children handle this in different ways; some hide their achievements - others flaunt them.

Still vexed by this dilemma, Charles wonders how he really was seen by classmates. Limited to only a few close school friends, Charles resolved the issue by letting go of the top of the class and falling in with his peers. Even today, after an illustrious and progressive career, he is uncomfortable with success. He confesses that he had never imagined that he would find himself a professor.

> *I think now that my narcissism could bring me to behaviour that was offensive to my classmates. And so the reactions I got from them had the effect of lowering my self-esteem. I think that I developed a kind of fear of success and gradually . . . I was no longer at the top of the class. I was not at all concerned about that because . . . I felt that I was no longer the centre of attention and not a target of jealousy. And so I came to fear success and I think that I still do. I remember that*

> *I had not much ambition. That's why I had never been thinking about a career at the university when this opportunity presented itself. I was hardly able to see myself as a potential scholar.*

Chapter Three

Late Adolescence: Becoming More One of the Crowd

> *So if I look at things globally, for the high points and the low points, I would say that the high points would be the late adolescence, early adulthood and adulthood.*

The first years of life had left Charles with questions about his place in the world and his relationships with others. Life circumstances, in the form of birth order, had left the dull smudge of separation between Charles and his siblings. In addition, the early attention from Father Plourde and Charles' education at Séminaire de Gaspé demanded that Charles seriously consider the priesthood despite his quiet fear of God. Finally, his exemplary academic performance and the resulting attention from his teachers, caused a social chasm between Charles and his classmates that was difficult to bridge. With exception of kind counsel from some priests regarding Charles' struggle with a career in the priesthood, he faced his dilemmas alone.

With the onset of adolescence, Charles was provided with opportunities to address some of his questions. Personal insecurities born of peer isolation were vanquished as Charles began to fall in with his peers. Grades and academic performance became less important to him than his friendships.

> *In adolescence, I did not feel so concerned about good marks and good grades. I was more or less getting back to my classmates. . . . In late adolescence and at the university, I had good friends. I had good relations with my colleagues and I had good marks in spite of the fact that I was never concerned with questions like, "Are my grades high enough?", "How do I stand up compared to my*

> *classmates?". As a matter of fact, I ended up with a good record but I was never concerned with my academic performance.*

With peer relationship now more comfortable, resolving his relationship with the priesthood did not come as quickly. At heart, was Charles relationship with God.

> *I was fearful of God, this is true. . . . All these eight years [from age 12], I had mixed feelings. On the one hand, I was not giving up the idea of becoming a priest. At the same time, I had this kind of fearful relationship with God. I had [in the back] of my mind the idea that maybe I would become more at ease with God. That maybe I could enter the priesthood after a year at university studying guidance and that this would only help me in my vocation as a priest. In fact, it was at the university that I finally and definitely made the decision that I would not become a priest. . . . Because of this somewhat difficult relationship with God it never materialized for me to become a priest.*

Finally, lest we think of the religious roots that brought Charles to the Séminaire as a singularly traumatic influence in his life, Charles is quick to point out that were it not for Father Plourde and his parents' willingness to heed the priest's advice, he may not have had the benefits of advanced education. In the end, Charles did end up being just a little different in his family. The fortune of his educational opportunities made tangible these differences.

> *I tell my students -- at the beginning of my career, one important factor in my career was that I was born in a parish, and in a family where the priest was influential and where my parents were ready to respond and to encourage. . . . If this religious factor had not been present, I may not have had the opportunity to go ahead with my studies. In my family, I am the only one who went beyond the ninth grade.*

Chapter Four

Early Adulthood: Taking Risks

For Charles, the road of vocational development involved a demanding, long trek and a destination that was never clearly defined. Keenly aware that the unknown was a constant companion on his journey, Charles continued to follow opportunity. Like a traveler, he pursued new paths as they became open to him, but he honestly reveals that he had never expected to arrive at his vocational destination as a university professor.

> *I was invited to work as a guidance counsellor in a private social agency. I had been working there for two years . . . and then I was invited to take a position as a school counsellor in a private school. I didn't know it at that time, but this was a step toward a second unexpected event. Because two years after taking this appointment, I was invited to become assistant professor in the guidance department at Laval. I was invited with the perspective that after a period of probation, as assistant professor, I could . . . go ahead and get a doctoral degree in counselling psychology. . . . I had never thought of getting a doctoral degree . . . I had not dreamt of myself as a doctor. . . . I had mentioned to people many times that the last thing I would be doing is teaching. So this was a crucial change of direction in my career.*

During his assistant professorship, 1962 to 1965, Charles was primarily involved in supervising practicum students with some responsibility for classroom teaching. He remembers his approach as being very directive despite earlier training based on the works of Carl Rogers. Though his approach later changed, he attributes his initial more expert stance to inexperience.

> *I remember I was pretty much directive at that time, I was a supervisor centred more on the client than on the supervisee. And I was acting more as an expert. . . I had my training and my four years of experience as a practitioner. I had been trained when Rogers was one of the major authors that we were studying. But I guess that my lack of experience at that time brought me to act . . . quite directively.*

A condition of Charles' assistant professorship at Laval had been that he return to university to obtain his Ed.D. In 1965, at thirty years of age and just married for a year, Charles anticipated graduate school -- a pursuit that he had never dreamed of in earlier days. To his surprise, he was accepted to all three of his first choice programmes. Ultimately, he chose his favoured school, Columbia, but felt daunted by the prospect of meeting graduate school demands. Word had it that Columbia was very competitive and academic requirements were very high. To Charles, the opportunity was both exciting and risky. With risk comes the possibility for loss and Charles recognized an element of danger in his decision to attend Columbia. To pursue Columbia meant putting himself on the line and he wrestled with the uncertainty of whether success or failure would be his. He knew that he would have to run the gauntlet that Columbia set for him.

> *I was 30 at that time, I had just been married less than a year before, and well I said, "If I cannot take a risk at 30 where I don't have children, I cannot imagine how I could be risking in later years".*

Accompanying his decision to attend Columbia, Charles found an unexpected sense of self-esteem won in his courage to face his fears. He looked forward to training that he felt would enhance his career preparation.

Ultimately, Charles' years at Columbia University were good ones for him. His thesis committee included Professor Super, a guru in vocational development and one of Charles' heroes. Much to Charles' surprise, his involvement with Donald Super was a mere foreshadow of future mutual involvements!

After three years at Columbia, Charles had the option to return to Canada to complete a year long internship. Fond memories still linger from his experience as a doctoral intern. Amongst a group of students all choosing a guidance centre in Ottawa as their internship, Charles definitely found himself "one of the gang". The model of a receptive collegial experience including the opportunity to challenge one anothers' perspectives, was one of Charles' developmental touch stones. Little did he know that in the years to come he would turn to this foundation for personal support when experiences in his own department left him feeling outside.

> *I enjoyed the experience there because there was a kind of openness. . . . In case conferences you could discuss cases which had vocational, personal, social, and therapeutic dimensions . . . There was a really frank discussion and people were not defensive toward any of these aspects. So again, it was kind of reinforcing my identity as a counselling psychologist interested in personal and vocational aspects.*

The importance of *respect* across various areas of expertise, such as vocational counselling and personal counselling, became increasingly important to Charles following his return to Laval while completing his thesis. With the surge of the humanistic movement and the popularity of Rogers and gestalt psychology, the position of vocational development and counselling in his home department at Laval had waned considerably in his absence. Greater focus was placed on personal counselling, and vocational aspects had lost favour. Charles found himself out of step with many colleagues.

> *I experienced a kind of tension with many colleagues, because it was the time where colleagues had been trained as psychologists and others had been trained as guidance counsellors, but were deeply interested in personal counselling and psychotherapy. And so the atmosphere was clearly . . . influenced by those colleagues.*
>
> *I remember also standing on my feet. I was open to personal matters . . . but I was identifying myself as interested in vocational development while not neglecting . . . personal aspects. I think that I felt both respected and at the same time I felt an outsider in relation to some colleagues. I didn't have really . . . rough times,*

> *but at the same time, I was not seeing myself as one of the gang - one of the crowd.*

Chapter Five

Adulthood: Making My Way Through Opportune Circumstances

A Planned Adventure

While the focus of the department at Université Laval had changed during Charles' graduate sojourn at Columbia University, so had Charles' approach to teaching. Though he maintained his vocational teaching focus, his focus in supervision had changed. Where he had once played the role as an expert supervisor, he now found that he was more supervisee focussed than ever before.

Conflict between vocational and personal approaches

Through the early 1970's, Charles continued to struggle with the relationship between vocational counselling and personal counselling. The majority in the department maintained a primary focus on personal counselling, while Charles worked to stake his own territory in vocational interests. Marriage between these two interests was unhappy as both parties attempted to claim sovereign rights to particular rooms in a common home. In addition to this external struggle in his department and the field of psychology at large, Charles needed to address an internal challenge. He worked to reconcile the relationship and importance of his own life's work and interest in vocational issues with the potential benefits of a more personal focus. An invitation by two colleagues developing the Activation of Vocational and Personal Development (AVPD) approach provided Charles with further opportunities to explore the relationship between psychological education and career education.

From Charles' perspective, the AVPD project played a critical role for him in several very important ways. By virtue of being asked to join other colleagues on a project, his developing perception of himself as a credible and competent professional was bolstered. Despite challenges to his vocational focus by colleagues in his department, he felt a stronger professional identity with vocational psychology. In addition, as the team began to develop programmes and approaches on developmental issues, Charles had a chance to satisfy his own need to reconcile vocational and personal counselling matters. The approach which the AVPD team developed became inclusive of both personal and vocational counselling perspectives. From Charles perspective, this inclusive perspective eliminated the demand to chose one approach over another. Both partners in the vocational/personal counselling marriage could survive.

Overtime, the AVPD team became very active at Laval and Charles thrived on the excitement and the opportunity to be an integral part of the team. A satisfying sense of belonging ensued.

> *It was a really rich team experience, both intellectually and emotionally. I remember that we organized seminars with students and soon came the time where we were seen by others as a tight group and we were quite active. . . . We were "in the swing". We were . . . among the most active members of the department. It remains in my memory as something very significant in my development. In 1974, I spent four weeks with a colleague in Brazil to train students in the AVPD approach.*

On many occasions, unplanned circumstances provided unforeseen opportunities for Charles. Unexpectedly, in 1979, Charles was offered the chance to work on an international research team investigating the importance of work. The Work Importance Study (WIS) was lead by Donald Super, now retired from Columbia University and living in England. He had thought of Charles when looking for Canadian research investigators. The opportunity to be involved in an international study, lead by someone Charles held in high esteem, had a profoundly affirming effect on the vision he held of his own professionalism. The years 1979 to 1984 saw Charles remain involved with the study.

> *It was a good experience, [The Work Importance Study], because it was kind of reinforcing my interest in the place of work in the life of individuals. It occasioned a widening of my contacts, a feeling of competence, of self-esteem. And . . . I had more contact with Super at that time than I had had at Columbia.*

Charles' involvement in the Work Importance Study also served to sensitize Charles to further issues in counselling psychology. Fluent in both French and English, Charles was called upon to help develop and assist in the translation of instruments that were produced during the study. Because these instruments included aspects related to counselling psychology, Charles found that his understanding in these areas grew.

As Charles' experience with career research grew, the field itself did, too. Unlike the term *guidance* counselling, used in earlier years, career counselling went beyond an exclusive focus on work to include avocations as well as vocations.

Concurrent with his involvement in Super's study, Charles became associated with the Canadian Guidance and Counselling Association (CGCA). He served during four years on the Board of Directors and as a member on a few committees. This provided a very important connection for Charles. Just as the WIS project linked him with other Canadian vocational professionals, so too did belonging to the CGCA. Here he found a group of counsellor educators where he felt appreciated and respected. Again, a feeling of belonging formed the key aspect of his experience. Again, he had found a clan.

> *My involvement with CGCA was simultaneous with my involvement with in the Work Importance Study. . . . It was, well, a time where I felt that I was respected by my colleagues.*

Recurrent as themes throughout Charles' interview were his struggles to reconcile the field of counselling psychology with vocational psychology. While he worked to broaden his own perspective, he sometimes experienced frustration with colleagues who appeared not to concern themselves much with these issues. In particular, an apparent lack of equal respect afforded to vocational counselling by non-vocational counselling experts angered him. It often seemed that vocational counselling received short shrift in professional consideration. Softened by a restrained laugh, Charles revealed his frustration in the following manner.

> *I ask myself the sobering question. We are now several colleagues with interests in career development and career counselling. But we see that people in the department who are not involved in those aspects seem sometimes to be more influential than the others who are. Which brings me again to ask myself, "What the hell is the problem with the vocational aspects in counselling?"*
>
> *But again, this problem is not unique at Laval, because I have been working with two colleagues, well Don Sawatzky for one, on the problem of professional identity. And we have seen through the review of the literature that there is always this kind of tension between people interested in vocational aspects and people interested in psychotherapy.*

More by serendipity than design, Charles was given additional opportunities to explore the relationships between vocational and personal counselling. The late 1980's saw Charles assume a position as director of the undergraduate guidance and counselling program at Université Laval. Later, from 1991 to 1994, he assumed the role of director of the Master's and Doctoral programs. These administrative roles appealed to him, in part, because they offered opportunities to expand and deepen his understanding of the relationship between professionals involved as specialists in either personal counselling or vocational counselling. So, while Charles remembers his work as program director as challenging, it was the vantage point and corresponding broadened professional horizon that stands out as having been very important to him.

As a boy Charles had felt on the outside. Early in his professional experience, he had again felt marginalized. But circumstances were shifting and opportunities increasingly brought him closer to a belonging with his colleagues.

As program director, Charles was involved, along with the program committee, in managing and integrating the work of various professors and various perspectives in all areas of counselling psychology, e.g., vocational, social, and personal. By his own account, Charles' own identity as a counselling psychologist became more firmly entrenched while he affirmed the importance of all aspects of human development. In addition, Charles became increasingly comfortable with the various fields of application in counselling. Finally, Charles felt that vocational counselling was being more recognized within his home department in spite of the departmental tensions.

> *It was a rewarding experience. . . . I had the opportunity to affirm my identity as a counselling psychologist interested in vocational, social, and personal aspects of development. . . . I also became more at ease with other fields of application of counselling. . . . Vocational counselling was becoming more recognized in our department, so I felt respected and appreciated in my identity, whereas at the beginning the atmosphere had been quite tense.*

As I reflected on the value that Charles placed on his experience as program director, I also wondered how his position may have provided him with a voice to speak for the concerns of vocational practitioners. Repeatedly, in our interview, he had made it very clear that he valued an open perspective and worked toward balance between competing professional interests in vocational and personal counselling. After some years of experience as an isolated minority in the department, he had increasing voice for his beliefs. Looking back on it now, the vocational team at Laval has had a clear impact on both the department and on the field as a whole. The vocational development practitioners in his department are an integral part of the overall team.

> *I think that the vocational group of people . . . have gained . . . respect and are quite influential because I can say honestly that much of the research, publications and papers in conferences here and abroad are contributed by people who are working in . . . career counselling and career development areas.*

There can be a deep satisfaction with completing a job well done. For Charles, now in retirement, he is able to reflect with satisfaction on his career. As he surveys the work that he accomplished and the ongoing efforts of his students, he is proud and thankful for the advances made in vocational development and counselling psychology.

> *I also have the feeling that I have contributed to affirming the importance of the educational and vocational dimensions of counselling with my peers in the field. And I see some of my former students who are now counsellor-educators and who are influential in their work as researchers and teachers.*

His position in the department and the status of his field now established, Charles reflected the following during our interview.

> *Now I feel . . . very much at ease with my colleagues . . . within the department as it was existing until my retirement. But, you know, the trip has not always been easy.*

Theoretical trends and social influences

The ebb and flow of trends in vocational counselling and development became the seas upon which Charles maneuvered his career. Each of his career involvements, such as the AVPD project and the Work Importance Study occurred within the cultural climate and trends of the time. While these trends shared elements in common with the changing fields of psychotherapy and personal counselling, Charles remembers the movements in the vocational field most clearly. By his recollection, the decade from 1960 to 1970 was most clearly marked by the influence of Carl Rogers and humanistic psychology in his department at Université Laval. Donald Super was also very influential in the conceptualization of career development. The 1970's, Charles' early career as a professor, saw a sway in helping individuals to strategize their movement through career paths. The development of educational approaches to counselling and career development took hold. These were the years of Charles involvement in the AVPD project.

From Charles perspective, increasing sensitivity to contextual elements came into increasing awareness during the years of the 1980's. Careers and individuals were recognized as situated in larger spheres of influence and ecological aspects of development grew in importance along with psycho-social interventions. Career was understood as larger than work and the field of vocational development took a more holistic perspective to include other roles such as student, retiree, and community member. The international project, The Work Importance Study, became one of Charles main involvements during this era.

According to Charles, with social and economic changes in the 1980's and 1990's, change became a watch word in the practice of counselling. As money within organizations became increasingly scarce, clinician accountability grew and with it a pre-occupation with the speedy achievement of goals and outcomes with clients. These pressures on vocational counselling necessitated changes in theory and practice.

> *After a period of very strong interest for counselling and psychotherapy and less interest with tests and occupational information, the reality of the 1980's brought back pre-occupation with . . . working as counsellors to achieve goals and reach outcomes with our clients more rapidly. . . . Of course, the personal aspects were considered, but also since times were rough (and they still are), we saw the pre-*

> *occupation, in society, to have counsellors who could really do a job, both competently and economically, to help people with their difficulties with their choices and with their development. In other words, accountability became a key word.*

Teaching and relationships with students

If Charles brought the same warmth and respect to his relationships with students as he brought to our research relationship, it would be easy to see why he took such pride in his teaching and his students. Like a seed in the wind, he was carried to unexpected and fertile land, and though he had never aspired to teaching, Charles enjoyed his role as a professor. As a boy, Charles had been unhappy with the social problems that his early academic aptitude had garnered. As an adult, he now explicitly benefited from this gift. With gracious gratitude, he reflected on his teaching career.

> *I had told myself I would never go into teaching. And this is still true, in a sense, because I cannot imagine myself being a teacher at the secondary level or at the college level and teaching for . . . 15, 20, 23 hours a week. I would not have been happy.*
> *So at the university . . . the teaching hours are not as numerous. . . . But, I think that I would not have been happy without . . . a normal teaching load, in spite of the stress that it involved. . . . And I cannot find one day where I told myself, "Gee, if I could do something else in my life . . .". I think that morning after morning I always felt as someone happy and someone lucky.*

In 1969, with his return to Université Laval and a more student-centred approach, Charles found a change in the student climate compared to when he had left in 1965. Students had become more active, vocalizing demands for changes in teaching strategies. For Charles, receptivity to student wishes was important. Sailing on rough seas of student protest, Charles responded to the powerful energy of student wishes, while maintaining an eye on his ultimate destination. He worked to incorporate the students' demands with his own expectations and personal integrity.

> *There was a lot of students who were quite active . . . reacting to all kinds of requirements . . . criticizing teachers in their teaching strategies . . . I think it was a positive experience for me and for them because I made it clear that I was ready and willing to change what I could change, but without apologizing for what I was, for what I was not and for what I could not change.*

Maintaining his position with students, without becoming authoritative has been a key ingredient for Charles in negotiating student relationships, especially difficult ones. Early in his career, he remembers a fellow professor who had difficulty with a challenging class. From this experience, Charles took an important lesson on student relations.

> *I remember that in 1969, students were criticizing many professors. I remember one of my colleagues who fell on his face because he stood in front of the class, because he defied, so to speak, the whole class. He took a very authoritarian position. Things went pretty badly for him. These are learning experiences, tough ones, but meaningful ones that I experienced.*

Integrity and respect are values that emerge to summarize Charles' description of his teaching and his relationships with students. Values can take very different forms for different people, almost as they do in various cultures, but the essence remains the same. Charles applied the same values to himself as he did to his students. He coined these values "*fundamental principles*" and he described them in the following manner.

> *It has always been important for me to stick to what I saw as "fundamental principles". . . .I mean that with my students, I feel that I have tried to apply to the best I could some principles I have been considering and still consider . . . as important. I mean trying to be as competent, as up to date as possible in my teaching. To structure my lectures. To have reasonable requirements. . . . Trying to improve my teaching strategies.*
>
> *Trying to be honest in all . . . I was doing. Respecting my students and respecting myself. I was trying to be fair. . . . My feeling is that I had a good record with students because . . . I have always been true with myself and with them. I can honestly say I have never tried to fool them.*

Specific instances stand out as crisp reminders of relationships that were difficult with students.

> *I remember that at the beginning of my career, as a young professor, I had a student in supervisory sessions. Well, our views were quite different. I think that I succeeded in sticking to what I was feeling was right but also in listening to him and respecting him in what he was thinking.*
>
> *Also, when I was program director, a student was asking for something which was normally not permissible. I stood on my own feet, while accepting the consequences because she threatened to go to her lawyer (and she did). Finally, we handled the situation and the relationship was not broken. It was a kind of situation where a mess could have resulted. Because I might have reacted in a[n] . . . authoritarian way, which could have been devastating for myself and for the other people.*

While the clashes with students remain memories for Charles, he describes them as learning experiences - times when he learned something about himself and others. They number only a few in his recollection. (By his count, five over the last thirty years!) On balance, he feels positively about the contributions that he made to students' lives and the relationships that he held with them. These relationships remain important to him.

> *On retirement, I have the feeling that I have left . . . a good recollection in a large number of students. And I feel I have contributed to significant aspects of their training. Many of them have expressed these feelings in explicit ways to me, notably when I was awarded, in June 1997, life membership in l'Ordre professionnel des conseillers et conseillères d'orientation du Québec, the professional association of counsellors in Québec.*

Figure 16. Charles accepting the award of life membership in l'Ordre professionnel des conseillers et conseillères d'orientation du Québec, 1997.

So for Charles teaching was important - a necessary part of his role at Laval but not one to which he felt passionately drawn. Teaching provided challenges and opportunities for personal and professional growth.

> *If I think about colleagues I know who really relish teaching . . . I don't share this kind of enthusiasm. I think, though, that I would not have felt happy without teaching because, to use a cliché, 'in order to understand something you have to teach it'. . . . It was an occasion to put myself in connection with students and this was a . . . challenge for me to face in order to develop both as a professor and as a person. . . . I am happy to have been teaching and I put a lot of hours into preparing both psychologically and in terms of the content of my courses.*

Increasing focus on theory versus practice

Finding a balance between research, theory, practice, and teaching is the challenge of a professor in applied fields. Charles had received his doctoral training as both a researcher and a practitioner in vocational counselling. His initial work at Laval had focussed almost entirely on supervision of students in applied settings. He had been ideally suited to this work with four years of counselling experience behind him. Yet, as the years advanced, seeds of his passions for theory and research began to take root and he found himself with diminishing interests in practice and supervision. Tension between his conviction in the importance of practice and his deeper desire to conduct research and teach created a distinct professional discomfort. As a supervisor, he believed that he ought to be working clinically in order to supervise student practitioners. Many times he contemplated establishing himself in private practice, but in truth, his heart was not in it.

> *I have not been involved in . . . supervising practicum nor in private practice for the last 16 or 18 years. . . . Gradually I came to feel that I had less inclination to supervise than to teach graduates or undergraduate courses on some fundamental aspects. . . . When I was doing supervision the last years, I was involved in supervising practicums, and I was from time to time telling myself, "Well, I should do some private practice in order to have this kind of relationship between being involved in practice and supervising practice". . . . I realized that maybe my interest in intervention was not as high as it had been before, and so I decided that I would not do any more supervision .*

A planned adventure: Personal and professional development as one

Retired since 1995, Charles reflects very positively on his career. Hindsight allows him to frame his career experience holistically and he uses the words, *gradual role discovery and implementation* to describe his adventure. Throughout one's career it is like looking at a large canvas from just centimeters away. The artist's fine motor techniques are apparent, fine details stand in sharp view, and the colours of any one segment are clear. Yet, it is not until we have a chance to step back that the intention of the whole becomes evident.

Charles approach to his career was not characterized by hard lines, driven toward an ultimate goal. Rather he followed the course of opportunity, taking time to learn both what suited and what did not suit him. His career involved both learning about himself and learning about the profession itself. Ultimately, he found belonging both for himself and his chosen specialty.

> *I can say again that I had not planned this career, I had not been looking after this career. At the same time, I can really be genuine in saying that I was happy in this kind of work and I can't see anything else that I could have been doing with more satisfaction and more happiness. . . . It was not a kind of resignation. I think that I was responding to things which were congruent with some basic aspect of myself. . . . I think that maybe at the beginning, I did not know what I wanted to do, but I knew quite well what I did not want to do. I think that differentiation is . . . an important factor in career development. So I was more differentiated than identified, but identification came later on in my career.*
>
> *I have not planned either my trajectory or my development in the field. I have responded actively. I think that actively is an important word. . . . But I have not been proactive in managing my career.*

For these reasons, Charles calls his career *a planned adventure* and *a guided improvisation.*

Some careers provide opportunities for and even challenge, personal growth. This was certainly true for Charles. From the personal impact of studying personal development theory to the challenges of negotiating relationships with students, there were opportunities for growth and personal change.

> *My choice of counselling was . . . a good one for me personally. . . . I can add also that while I was in my career as a counsellor-educator, I took sessions in personal development. These sessions had a positive impact on me as a person and also on me as a counsellor-educator because I think that they helped me in terms of integration of my . . . knowledge and also in terms of my relationships with my students and colleagues, in terms of teaching strategies.*

To end signals another beginning

> *Intellectual "work" is misnamed; it is a pleasure, a dissipation, and is its own highest reward (Twain, 1995)*

The course of Charles career ripples with the unexpected. With specific expertise in career development, the course of his own career followed few directed avenues. As I talked with Charles, the happy result of his early hard work and the serendipity of unforeseen opportunities intrigues him still today. Mindful of his expertise in vocational development, he marvels at the curious duet that good fortune and self-direction have played in own his life and compares this with one of his colleague's approach.

> *Looking at my development, it would have been . . . pretty difficult for someone to predict, if they had known me when I was 20, what would be my career later on. I have a good friend and colleague, who has been very successful in his career and also very planful, but many times I have told him, "Well, my approach to career has been extremely different". . . . I had no ambition -- neither was I thinking about becoming famous for doing a particular contribution. And to some extent looking at my career, I am kind of surprised . . .*
>
> *I am asking myself, "What kind of career would you have liked better?". And again, and again, I always come back to the career that I had. I can't imagine myself being more happy in other activities than the ones which have been mine for 30 years.*

Ironically, in retirement, Charles has become more directed in his work than ever before. Where he once responded to circumstances as opportunity and fate allowed, he now actively pursues only those directions that specifically interest him. His absolute passion for his work drives him to continue his involvement in vocational development but now there is no question that the work is on his terms. Vitality and life are felt through the love of his vocation. It is research on work/life transitions and the preparation of the second edition of his French language vocational textbook, Choix professionnel et développement de carrière: Théories et recherches, which capture his interests and his days now. With an easy laugh he explains,

> *If I look at the future now, I feel myself with a full schedule for about four or five years, with research and writing! . . . It would be very hard for me if someone was to tell me, "Now forget about counselling and career development . . . try to do something else. You no longer work in this area". That would be extremely painful for me because . . . it has become a part of my identity as a worker and a person.*

Visions of the future

When you talk to the elders of a clan, they often carry a sage wisdom born of years of experience. Many Canadian aboriginal nations esteem the passage of values, customs, and direction through the medium of stories from one generation to the next. In quiet conversations, the discussion of one's roots implicitly leads to visions of the future. In our culture, we are less accustomed to listening for these wisdoms. At the close of our initial interview, Charles thoughtfully outlined his wishes for the future of his clan. With the investment of a lifetime's work as his backdrop, he shared his vision. Quiet and understated in his approach, implicit in his articulation of future hopes for the profession lay his personal values. From the now substantial roots of his profession, roots which he spent his career nurturing, he outlined five branches which he saw as bearing fruit.

To begin, the growth in contextual/ecological approaches to career development has been critical and Charles expressed strong hopes that this would continue. In tandem with the importance of contextual appreciation, Charles placed strong emphasis on remaining open to the complexity of the world and lived experience. For this very reason, he had become a very willing part of this biographical research project. By his own words, Charles revealed, *"I think that . . . the biographical approach is something that* *cannot be completely replaced. That's why I believe in what you are doing*". The endorsement of my project by Charles touched me, and highlighted a value which I believe we shared regarding the sanctity of human experience.

Other values which Charles shared included the importance of recognizing ethnic diversity and issues related to people of non-dominant cultures as they face integration into new societies. In this, the opportunities for mutual benefit by virtue of an open and compassionate position had not escaped Charles' perspective. Acutely aware of our times, Charles commented that, just as with the influence of new cultures, new technologies and their impact on our lives and our work must be acknowledged and investigated. Finally, and perhaps most tellingly, Charles' focus turned to disadvantaged individuals. His compassionate concern for those less likely to be able to afford the advantages of counselling, implicates the counsellor's position in social structure and speaks to the political nature of our work. Imbued with hope, his comments speak for themselves.

> *I think that we will have to develop competent practitioners to work with people who are disadvantaged and who are having problems [with] unemployment, drug use, violence and so on. In fact, I think that we are in a field, i.e., counselling, in which we have to address a variety of problems. I think that it is maybe becoming more complex but more exciting than ever. Some people might say, "Well, if you want to have influence, go into politics". . . . I do not pretend that counsellors should not try to influence policies, which require working at the political level. But it seems to me that this is the responsibility of counsellors' professional associations, mainly.*

As the millennium approaches, new frontiers open to the field of counselling and Charles is excited about the opportunities. With his career passions virtually unaffected by the mere technicalities of his retirement from the university, Charles is enticed by the field of vocational counselling more than ever. Until at least seven years after retirement, a research grant promises to keep him immersed in cutting-edge research on vocational trajectories and his optimism for the future of the profession burnishes these final remarks on the challenges ahead.

> *I think that there is a kind of awareness . . . of the challenges which we are now facing. And, at the same time, a will to face these challenges and to respond. I feel that this is exciting. I know more what is going on in Quebec than in other places, but I suspect that the same thing is true elsewhere. I see that counsellors are more proud than they were before and that they want to be proactive in progressing and responding.*

Serendipity

> *"Serendipity: the faculty of finding valuable or agreeable things not sought for" (Woolf, 1981, p. 1051)*

When Charles was a young farm-boy, could anyone have guessed the specific route his career would take? Humble and proud beginnings are a foundation, yet even Charles marvels at the unplanned and ultimately happy directions of his career. To be sure, he had prepared himself for academe, but he also displays a gentle receptivity to life's offerings. There is a kind of unforced way-in-the-world that gently breezes through his story carrying with it vocation and passions for a lifetime. At times, Charles led life's dance, at other times he followed. Either way, more often than not life seemed to offer a pleasant benevolence and Charles reciprocated with gratitude. With time and effort, he found like-minded souls with whom to share a vocation. As a child, he never anticipated his future or his ultimate career passions. Still, could any of us predict with certainty the circumstances and choices of a lifetime laid before us? I suspect that for each of us, circumstance and person join to create futures that are as much discovered as they are planned.

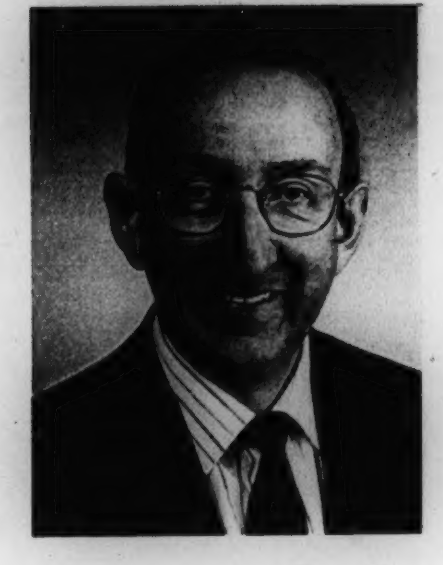

Figure 17. Charles, 1997.

DR. GLENN SHEPPARD'S BOOK

Safe Harbour and Rough Seas:

Glenn the Adventurer

Erosion

It took the sea a thousand years,
A thousand years to trace
The granite features of this cliff,
In crag and scarp and base.

It took the sea an hour one night,
An hour of storm to place
The sculpture of these granite seams
Upon a woman's face.
(Pratt, 1989, p.254)

SAFE HARBOUR AND ROUGH SEAS:
GLENN THE ADVENTURER

In a typical university cafeteria on the University of British Columbia campus, Glenn and I met for the first time. In a manner of speaking, we were both foreigners on this soil - Glenn from Newfoundland and I from Alberta. A conference had brought us both to Vancouver. With a long table extended out beside us, we sat facing one another. A wall of windows allowed a bright Vancouver day to pour in. Lush May vegetation grew up the hillside just outside the cafeteria. This early springtime abundance was welcome sight for both a winter wearied Albertan and a Newfoundlander.

We sat together, ate and began to learn a little about each other. I had noticed Glenn's lightly tinted glasses, but had said nothing. In time, he commented on his eyewear saying just enough to let me know that he had lost the vision in his right eye as a result of an accident. At the time, the cause of the accident or its meanings still a mystery to me, the conversation turned to other matters. My research and his participation was at the top of the agenda that day.

Had I the foresight that hindsight now provides, I would have been more inquisitive about Glenn's life experiences as this turned out to be my single opportunity to meet with Glenn in person. Inexperienced, I felt good graces dictated a less intrusive approach. Nevertheless, social convention and our lack of familiarity, could not obscure Glenn's quiet and open presence.

Through the course of the conference I saw Glenn many times, either in sessions, meetings, or traveling from one venue to another. Often engaged in conversation with others, these random glimpses provided me with distinct impressions. In meetings, he presented himself as both self-assured and gentle in his convictions. Outside of sessions, I saw him most often with a group of young men, graduate students who had traveled the long distance from Newfoundland to Vancouver. I met a number of his students and, unsolicited, I was told that “Glenn is a gem”. Students relished the opportunity simply to be with him and he provided them with many opportunities throughout the conference.

I have never lost the curiosity to know just what they were talking about -- heady theoretical matters, perhaps questions regarding the counsellor/client relationship, professional debate, or issues of professional development? What ever the content of the conversations, it was clear that they were important both to his students and to Glenn.

Many months after our first meeting, Glenn and I sat down for our interview. He was at Memorial University and I was at the University of Alberta. The benefits of televideo technology gave the opportunity to meet this way but limited the personal touch and challenged communication. On screen, Glenn’s image moved in blurred checkerboard fashion. The audio delay meant that we both had to accustom ourselves to delays in verbal responses.

In the ensuing interview, Glenn’s quiet, thoughtful and honest words painted the picture of a man of compassion, conviction, and depth -- a depth born of a lifetime of experience with both joys and sorrows. I was to learn more about the accident that had taken his vision, but had left the clarity of his insight intact.

Chapter One

Beginnings that Last Forever

> *I am reminded of something I read a while ago by the philosopher Kierkegaard that said that "life is lived forward but understood backward".*
>
> *My professional activities . . . had roots much further back in my life in terms of some of the basic values that I have brought to my interpersonal relationships, and my worldview and how I saw myself in that world. These were shaped by some very special experiences and special relationships in my family and in the first community where I lived.*

Sometimes things are there right from the beginning. And remain. It just takes us a while to notice them because they are more an unquestioned part of the landscape than the undulating foreground. Glenn was born into the very small island community of Indian Islands just off the North Eastern shores of Newfoundland. Located in Notre Dame Bay, the island has been deserted since 1958 following government initiatives to encourage relocation to larger centres. Though this small island is not to be found on many maps, it holds a treasured place in Glenn's heart.

> *My maternal great great grandfather was only the second person to settle there. It was a fishing community with lots of fish, sea breezes, wild berries, beaches, birds, coves and secret places. I believe that the total population reached a maximum of 350 persons.*
>
> *I did live on that small [island]. . . . It had some limitations in terms of defining the boundaries of my world at that time and a lot of homogeneity, culturally and it had some positive specialness as well. . . . It was a fishing community. There was no middle class -- no infrastructure (no electricity, water, sewerage, medical services, no automobiles). . . . By no middle class I mean there was no police, no insurance agents, no financiers, no courts, . . . no justice infrastructure. There was a type of justice. . . . The society dealt with issues around justice . . . but there weren't those formal infrastructures there that we associate with modern society. We had a one room schoolhouse in the community which accommodated all grades from one to eleven.*

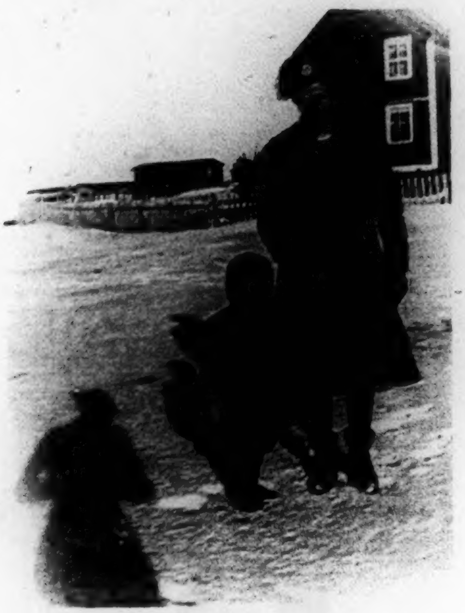

Figure 18. Young Glenn standing with paternal grandmother, Lydia, in front of the family's first home on Indian Islands, approximately three years old.

The third born child, Glenn was the first to survive childhood. He was just two years old when his brother died and his recollections of the losses are vague. With age, he became increasingly aware that there had been a brother and sister born before him. Given these early losses, Glenn surprises me with the statement that he feels that there was not much loss through death in his early childhood. While his notions of early loss may be vague, his descriptions of early village life point to the harsh adult awareness that the village may have lacked the necessities to save his older siblings' lives.

> *So there was a harshness as well. And the death of my siblings resulted from pneumonia which now would not be a problem and might not have been a problem then if my parents could have gotten them the medical resources that were available elsewhere . . .*

The village long since disbanded, the memories of Indian Islands remain and live in Glenn's retelling of his early childhood. In particular, it is the people and the relationships that survive in reminiscence.

> *But there was a sense of caring for each other. And that's just the way it was - caring for each other was an important survival ethic that was necessary if we're going to get through it together because no one person had enough. So there was a lot of sharing and a sense of community and a sense of place as well.*
>
> *And I've always retained that sense of place, so I feel really fortunate that I was born there and that I had that beginning.*

Simple days as depicted in their retelling, his very early life in the small fishing village marked themes that were repeated throughout Glenn's life. These were simple strains pregnant with promise - communities of compassion, feelings of belonging, and even loss, all fluidly shifting themes as life experience mounted. As a young boy, with so much of his life as yet untold, he could not have guessed the ways in which that small island would anchor so much of what was to come.

Like opening an aged chest to find the beautiful clarity of simply faceted gems in true colours, Glenn now reflects on the treasured values that were his parents legacy to him. These early forerunners of his future career are evident to him now and just as valued as any gemstone.

> *My parents were very active citizens in the community. . . . As I reflect back on that now, I have reason to believe that . . . the values that they brought to life, I must have seen and hopefully incorporated some of them myself. . . . Generic attitudes or disposition, not just for counselling - I think that they were good values about relationships, about community, about social justice and things like that that I think are important to any professional activities that involves other humans.*

Even Glenn's academic pursuits may have their roots on tiny Indian Islands, an island with the soul of its fisherpeople. In small communities, often the traveling clergy were the most educated connection that rural folks would meet regularly. With his father on the local church board, Glenn remembers evening meals spent talking with the itinerant minister. Only in retrospect does he recognize these as very special boyhood opportunities.

> *My dad was active in the church and was on the lay board and we had an itinerant minister and when the minister came around, he would stay with us for the evening meal and so I felt fortunate at a very young age . . . to see the minister up close and be able to engage in dialogue across the table . . . I didn't realize at the time, but when I look back on it, that was a privilege.*

Chapter Two

Indian Islands to Buchans: High School Transition and Change

> *I talk about the resourcefulness and the sense of community, the special place. But it's also in a paradoxical kind of way made me excited about new worlds as well. Because it was also limiting as well. . . . We had a battery operated radio and that was it. We got one newspaper and so my understanding of what constituted the world was quite small.*

His roots firmly secured, young Glenn sought new ideas, distant worlds, and fresh experiences upon which to grow and develop. Yet, receiving what we want is not always as easy as we imagine. The burgeoning enthusiasm of youth often carries with it the silent partners of inexperience and innocence. New climates are sometimes harsh, especially to tender young saplings.

In 1955, when Glenn was 14 years of age, his parents left the small island that had been his lifelong home. Moving inland to the mining community of Buchans, Glenn left the security of familiarity and predictability behind. Literally, he was now miles from the sea - something that he had never experienced. Metaphorically, it was as though he had lost his very life source. Terrified by a new world that appeared unmanageable, Glenn felt ill. For a time he floundered seeking an escape, a way to return home.

> *We moved to Buchans when I was 14, and that's where I spent my adolescence and that was a town in the interior, mining town. Very different place, visually and physically a different place. Away from the ocean and so that was a big transformation - a huge change. It was a period of disequilibrium for me. I did get through it but not without some distress you know. I can recall feeling nauseated at times as a 14 year old . . . [Moving] from a school that only had one classroom and all the grades were in that classroom. And now I was in a school where it was graded and every grade had their own classroom and there were many teachers and a more sophisticated schedule. Just adjusting to all that stuff was stressful - and just wondering how I would make it out there.*
>
> *And I remember saying to my mom one day "If I'm not successful I'll go to Lewisporte", (a community where my aunt and uncle lived). I figured if I couldn't handle the schooling in Buchans then, I could do all right with my aunt and uncle with whom I had a good relationship and who lived in a community which I had visited and I felt comfortable there.*

Even seeds blown on the wind or minnows taken with the tides survive and thrive. Harsher climates hold the potential to build the strength and practical wisdom of those in their grip. Displaced from Indian Islands, Buchans felt harsh to Glenn. He had been uprooted from the island he loved and the only home and people he had known. He needed time to adjust and learn to survive in a new climate.

> *But I did okay and turned out to do well academically and achieved quite well, won some scholarships at the end of [grade 11] and went off to university. Once I got over the initial challenges I began to enjoy my adolescence in Buchans. All of us in our high school class were together for 3 years and we became very close friends.*

Figure 19. Glenn (far left) as Business Manger on the Buchans Public School yearbook committee for the "*Buchaneer*".

Throughout his high school years, Glenn remained in Buchans with his family. After the shock of transplantation from Indian Islands to central Newfoundland, Glenn began not only to adjust but develop further. Becoming involved in Cadets, Glenn soon found himself in a leadership role which lead to his first trip ever out of Newfoundland. He wouldn't leave Newfoundland again until he was married and heading for graduate school. Like a prelude to the unwritten symphony that would later be his career, the relationships Glenn formed with his fellow cadets carried themes resonant with counselling values. He became a confidant and was trusted.

> *Now I'd been in the cadets as a high school student and had gone to, it was called the Newfoundland regiment reserve, and I had gone to Nova Scotia for my first time out of the province. I became a sergeant. So when I was in high school I used to have instructional times and in school, like every Thursday afternoon, other students in the cadets would come in uniform and I was their instructor. I guess I found myself realizing that I could establish fairly open relationships with the students that came and they shared with me more than issues around the cadets, personal issues and - I don't suppose I realized it at the time, but maybe that was*

- those kinds of experiences were somehow formulating some kind of future for me too in some way.

Chapter Three

A Period of Calm Seas and Clear Sailing: Undergraduate Years

New worlds opened before Glenn with the move from Buchans to St. John's for undergraduate studies. Naturally, the transition took some adjustment but these years were really about exploring -- getting to know himself, his interests, and a bigger world. Confidence in his academic abilities began to blossom and new opportunities came into view. And, while he majored in mathematics, he found himself increasingly drawn to the humanities, literature, and history. He sampled course offering widely and new vistas unfolded before him.

In time he connected with the student community and, like a harbinger of things to come, he took leadership roles on both the Student-Teacher Society and Student Council.

Most important of all, the undergraduate years also brought Marion to Glenn's side -- a special woman who was to become Glenn's wife and companion through many life adventures and challenges. St. John's was her hometown and she was a young nursing student. Along with Marion's support and encouragement, they completed their respective programs in close succession and embarked on new careers.

Figure 20. Bachelor of Education graduation from Memorial University of Newfoundland, Glenn Sheppard, 1962.

Chapter Four

Opportunities and Risks: One Adventure Leads to Another

Teaching adventures begin

Prepared with an undergraduate teaching degree from Memorial, Glenn took on his first teaching position.

> *I began teaching in 1962 in St. John's, a city where I now live. . . . I began teaching at a junior high school in the city here. So I had all the excitement and nervousness and apprehensions of someone starting out on a journey . . .*

The journey was a challenging one from the beginning. Glenn's first teaching assignment was not ordinary. Today the class would be called "special education". In 1962, that term had not even found its way into contemporary teaching practice. With a group of eighteen or nineteen junior high children struggling with school, Glenn embarked as a beginning teacher.

Any first year teacher can readily attest to the challenges of becoming established and comfortable in the profession. Through the course of my conversation with Glenn, few names come to the fore, but Cliff Andrews, Glenn's first school principal and mentor, flows easily into the discussion. Spending his days teaching and caring for his students, Glenn's compassionate interest in his charges' troubled lives caught Cliff's eye. With gratitude, Glenn recalled Cliff's willing presence and sponsorship from the outset.

> *Cliff Andrews - I need to mention his name because he played a special mentoring role at that time. He was a school principal and in addition to helping me out as a young teacher, he began I think to spot early that I was puzzled by some of my students' learning and behaviour problems and I was seeking to understand.*
>
> *I don't know that I showed more than the usual amount of interest in them as individuals, but I got a lot of support from the principal in whatever interests I did show, including, you know, in the first couple of months making some home visits with me which I think is pretty special.*

Instinctively, Glenn targeted the family as an important aspect of his students' lives. Home visits were only a precursor to Glenn's appreciation for the role of family in the lives of children with special needs. He could never have known that in later years, these values would take on personal significance.

In Glenn's early years teaching junior high school, the profession of counselling was in its infancy. In 1962, no programs even existed for counsellor preparation in Newfoundland. Because so few counsellors were in practice, any interventions needed in Glenn's class were left up to the his own ingenuity. The memory of one boy and Cliff's help stand out in Glenn's memory.

> *I remember a boy who was quite pleasant. I had a good relationship with him, but I also realized he was robbing me at the same time. I suppose, you know, he was seen as a kleptomaniac which was a term I hadn't even been aware of. In any case, I went to his family and I was both excited about going but nervous. [I remember] other such events and also the way in which [Cliff] helped me formulate my notions of discipline and managing behaviours, and in some ways supporting and challenging me to think those things through. And so there was that challenge and support . . . and maybe some attributes which I brought to the experience.*

Counselling the unanticipated adventure

> *I really hadn't thought about [counselling], it wasn't part of my goal.*

Glenn did not mention specifically, but I am left to surmise that something special in Glenn's approach and work with his troubled students clearly caught the attention of administration. His third year into teaching, Glenn was offered the opportunity to become school counsellor. He would divide his time between his own junior high school and another St. John's junior high school. Additional training would be required but he would be expected to pick that up later. He launched his counselling career on waters that were essentially uncharted. For a landlubber like myself, the prospect of hitting the seas untrained makes my legs wobbly at the thought. Glenn's reaction was not so different.

> *And then some opportunities became available in that junior high school, and another high school [to become school counsellor] . . . and that scared me - but it was appealing enough that I finally said "yes". . . . And so that's when the counselling adventure in a formal sense began. . . . In the third year I became the counsellor, which was really quite a daunting prospect. So that's how I got started.*

In 1965, with two years of teaching and one year of counselling experience under his belt and the desire to improve his skills, Glenn readied himself for graduate school. Columbia University, in New York, was his first choice based on recommendations that he received from other Columbia alumni. Adventures unimaginable awaited and the world was to expand once again for the young man who had once played on the magically protective shores of Indian Islands.

Chapter Five

A Brave New World: Boston University

> *As I look back on it, I had only been out of Newfoundland once before and that was to go to Nova Scotia with the cadets. So this must have been a crazy decision.*

Craziness tempered with caution may be an apt description. With his wife, Marion's, support Glenn spent a summer session on his own at Columbia. Financial restraints and uncertainty were dragons to be tamed if Glenn was to pursue full-time graduate studies in the States. The summer spent in New York turned out to be enough to satiate any dragons of misgiving about graduate school and Marion's encouragement motivated Glenn to risk graduate school fulltime. Missing one another, the couple decided that full-time study, with Marion moving to Boston, was the route to take. Because nursing employment for Marion could not be confirmed in New York, Glenn applied at his second choice college, Boston University, in order to assure work in Marion's field. With his acceptance at Boston U., the adventure began in earnest - an adventure for both of them and throughout Glenn's graduate schooling Marion's work at the well-known Beth Israel hospital made graduate school a financial possibility.

> *So we sold whatever worldly goods we had, which wasn't much. We had a car and a television and a used chesterfield. We were renting an apartment in St. John's. She resigned her job, I did mine and off we went to Boston. We took the train. I was confirmed as a candidate there but we had no housing. We took the train as far as Saint John, New Brunswick, and then we took a bus and arrived in Boston and put the pieces together then. That was a very, very rich adventure for sure.*

> *I see [it] as a brave adventure. . . . One I feel really very pleased I made. However, it was Marion who really motivated me and was really brave about the adventure. It was her unswerving confidence which reassured me.*

The trek from St. John's to Boston drew Glenn and Marion into a hotbed of social revolution -- seismic in proportion. The push to question old ideas and protests and were the catalysts for social change in the mid 1960's. Marches for racial equality, Vietnam, free love, and flower power rocked the polarized values of Beaver Cleaver's 1950s. Outside of class, Boston was gripped with student demonstrations. Inside the classroom, counselling was not immune. Revolutionary theories and personalities were shaking the profession.

Initially winded with the shocking differences from St. John's, Glenn soon found new cultural values with which he felt aligned. He still cherishes the memories of his time in Boston and reflects on the enduring impact that these years had on his attitudes and beliefs about counselling. Many of the events he describes stand out as pivotal cultural markers for us all.

> *I could say that it was really a very rich place . . . Boston and New England and . . . Cambridge. Harvard is just across the river and just a bridge walk away. You might see it across the river. Boston College is up the street. I had a chance to go to a lecture by Carl Rogers . . . which took place at Harvard.*

The human potential movement, lead by Carl Rogers, brought an optimistic interpretation to the human condition. Liberated from the grip of psychoanalytic tradition, psychology in Rogers' hands was appealing - optimistic about individuals' capacities to solve problems. Rogers garnered followers, not just interested parties but true believers.

By Glenn's account the department head at Boston, Dougal Arbuckle, was an "eager believer" but this did not limit the breadth of Glenn's education.

> *One of the first courses I did was in psychoanalytical. In the first year, I read most of the works of Freud -- but also took courses with Dougal as well. So it was really -- at some times a confusing time, because I was getting all these perspectives and I also read Walden II. . . . In which [Skinner] attempts to create a community based on the principles of operant conditioning. I also took a course in family counselling taught by Dr. Ray Lowell from the University of Oregon who was a really staunch Adlerian.*

Afloat, but unanchored during one of the most exciting and volatile periods in recent social history, Glenn's education drifted from one newly discovered island to another. Seeking a firm mooring, Rogers' approach provided the pilings with which Glenn felt most comfortable. Glenn had always placed importance on relationships. Perhaps it was his unique childhood experiences of community on Indian Islands or maybe it was the satisfaction he found in relationships with his students that gripped his passion; whatever, but Rogers' commitment to compassionate authenticity in the counselling relationship resonated well with Glenn.

> *[The multiple approaches] did create some confusion as well. Although, I found the Rogerian most appealing and I think I found that some kind of anchor. And I think that's still the case, because I believe that counselling takes place in the context of relationships and I think some of the basic principles of Rogerian counselling, respect, openness, and belief in the resourcefulness of the individual.*

Debates of all kinds rang through the cobwebbed halls of the profession. In 1966, Rogers and Skinner held their now famous debate at the American Guidance and Counselling Association. Margaret Mead visited the campus at Boston U. in the wake of her recently published, Growing Up: Coming of Age in Samoa and Glenn attended her seminars. Excitement hung in the air. Guest lectures by B. F. Skinner and Kenneth Galbraith were all part of the experience. Verbal fisticuffs raged between cultural determinists and biological determinists, as the champions of each dealt incisive blows at the other's position. At its root, the debate questioned the notion of biological determinism, Darwin's sacred premise of evolution. The grounding metaphor of psychoanalysis was under attack.

> *It was also a time of [social] discontent as well -- the 60's. The hippy movement and some protest. The time of the civil rights movement, in particular in the United States. Martin Luther King was a graduate of Boston University in the school of Theology there. And when I walked into the library there . . . his handwriting was on display in a glass case and, of course, he had just led the march in Salem, in Southern Alabama. I think if I had gotten there a little earlier, I probably would have gone.*
>
> *And the Vietnam war protests were occurring. So there was also some confusion as well. I was a Vietnam protester even though I was Canadian. I found myself out on the street and at rallies, protesting. Many of my friends that were students there from the U.S. were struggling with the draft and were conscientious objectors but not fitting the formal definition, and were in conflict with their families. And some of them found it necessary to leave and to take shelter elsewhere. I was caught up in some of that as well.*

Immersed in the social culture and the professional theory debate of the era, Glenn relished the new views he gleaned from living the controversies. In 1967, Glenn returned to Newfoundland. For four years he worked as high school counsellor at Prince of Wales Collegiate in St. John's. By Glenn's recollection, he again found himself in a pioneering position. With a student population 600 to 700 students, Glenn was only the third counsellor ever to work in the school. In 1971, he returned to Boston to complete his last year of graduate course work.

In the four short years of Glenn's absence from Boston University, the tides had again shifted in psychology. The popularity of group therapy held psychology in its grip.

> *The encounter group movement was in full swing and Big Sur in California was active. Fritz Perls was active. Rogers wrote somewhere in that period. He spoke on encounter groups and had become a convert to the role of groups and the*

> *potency of groups in bringing about human change-therapeutic change. So groups became a part of my curriculum there as well. So I was fortunate to be in a whole variety of groups. Groups that resulted in academic credits, but groups for personal development as well. So it was rich in that way as well.*

In the early 1970's, group work was in its infancy. Experimentation began to lend structure to brand new ways of working. Various practitioners and theorists advocated widely divergent perspectives on how to facilitate group work. Like the field of genetic technology today, ethical understanding and practice often lagged behind practical experimentation.

> *There was a belief around [that] the groups didn't need very much structure. Some people were even advocating groups without . . . formal leaders. It's my view that there is a need for a balance between structure and process. . . . They have a potential for growth and supporting development of individuals in groups. But they also have a potential for harm as well. And so it's important that group leaders, group counsellors understand those dynamics and are supervised and supported as they begin acquiring those skills and those awarenesses . . .*

His attention captured, Glenn sought to clarify his own position on the use of group therapy. Clearly, his experience with group counselling at Boston University was positive. Still, I wonder now about the precursors that set the stage for Glenn's convictions for group work. Development of community and shared support had been with Glenn since his birth on Indian Islands. Does group work provide an opportunity to benefit from the healthy effects of community? Glenn was not blind to the potential for harm in the group context either. Had he experienced these first hand?

> *[So] I questioned the encounter group liberalism at the time. I found it both intriguing and appealing but I don't know if it was caution or I think intellectually . . . I thought it allowed for a lot of creativity, spontaneity, and risk-taking, but I saw some dangers as well. I didn't come back advocating encounter groups. But I was convinced of the value of group work and the necessity of incorporating group counselling into my own practices as a counsellor and seeing it as an essential piece of counsellor education curriculum.*

Chapter Six

Opportunities: A Special Time (Department of Education)

The counsellor educator voyage

Newly minted, the Department of Educational Psychology at Memorial University had just established a master's program in counselling. Glenn taught on contract with the department during 1972. In addition, he explored a number of other possibilities. Passing on the chance to return to Boston, he chose a school position in St. John's where he developed a work/study program for older adolescents with a variety of learning problems.

In 1973, the Faculty of Education, at Memorial University chose him as the successful applicant for a new Counsellor Education faculty position. Just as in Boston, he found himself on the leading edge. An atmosphere of excitement and adventure sparked the experience. Each breath swirled with the edgy excitement of new frontiers; a new department, a new position, a new career, and new colleagues.

> *It was a very exciting time there too. It was a new department, a new counsellor education program at Memorial. And it was a building time, so my colleagues and the leaders of the time had permission to use resources to find new colleagues, to expand, and it's always exciting to be in an environment where there's that kind of growth, the expansion, and the possibility. . . . Different from what I had left in Boston but equally important . . .*
>
> *So I was immediately involved in teaching courses for the first time and all the excitement and anxiety that goes with that as a young professor and realizing that it was tenure track and there was a certain tentativeness to that.*
>
> *Colleagues had come from a variety of places, a significant number from the United States. . . . And that was also exciting to establish those relationships.*

With adventure playing a key role in his experience and descriptions, Glenn recalled many occasions when he found himself at the inception of many of the professional organizations and practices in Newfoundland. There was the small professional fraternity of five or six guidance counsellors in St. John's to which he belonged in 1965. In addition, now a member of CGCA for 30 years, Glenn remembers the support that Mernie Nevinson provided in laying the foundation for the organization in Newfoundland. And, of course, there was the challenge of developing the infrastructure to support the counselling program at Memorial University. Each of these experiences were characterized by the creation of something new; something that had never existed for the profession in Newfoundland before.

Groups a part of the voyage

Not surprising given his experience in Boston, groups became a key component of Glenn's contribution to the department in the early years. He taught the group counselling course.

> *I remember taking them out for a retreat. We became aware that the Jesuit fathers in the city owned a house in a rural area not far from the city and as part of my group counselling teaching . . . we agreed that we would go out there for a weekend retreat. So I remember gaining access to this cottage. It was on a lake and it had some boats and a fireplace, a cathedral ceiling, and balconies. So this was my first adventure as a teacher of group counselling . . . [I remember being] both nervous and excited about the possibilities and sorting out my own views about how I would manage this. It really turned out to be a good experience for them and for me.*

Glenn still enjoys the relationships that were established during his early group teaching adventures.

> *All of them graduated and many of them became counsellors. . . . Some of them have now retired. It's been a very positive experience. It's followed us along. I'd go to a conference and I'd meet some of them.*

From Glenn's perspective, adventures hold the qualities of excitement and risk no matter what the venue. As he talks, I get the impression that group work is like a guided trek. Groups provide adventure opportunities with the leader acting as the trek guide. Seasoned guides know well the terrain they traverse; valleys where the wind howls, still waters where the animals rest and feed, darkened hollows where predators hide, and sacred spaces enclosed by trees where the spirits are said to visit. To become a seasoned guide takes time and experience and even an experienced guide will encounter circumstances that are unanticipated. In his early experience with groups, Glenn reflected the life long values he has taken to his work.

> *A couple of concerns. . . . One was kind of managing some of the disclosures that might occur and just being able to handle that . . . and do it in a way that was helpful. And . . . I wouldn't have called it boundaries then . . . but I was concerned about boundaries and just how challenging that might be. I might have called it limits then. . . . Because we were going out together in a special environment - it was somewhat of a social adventure as well.*
>
> *I wanted also to make it a professional experience, one that . . . had a greater intimacy and counselling always does. Hopefully there would be a degree of freedom and openness with each other, risk-taking. So it was both exhilaration and excitement . . . a creative adventure . . . but also realizing that I would be looked to for direction and for setting limits and for affirmation and validation of individuals and events.*

Glenn strongly believes in the importance of group training as a standard part of the counsellor education curriculum. From the outset of Glenn's employment at Memorial, a non-credit group experience became part of the program for counselling students. Along with most of the faculty in the department, group work became a priority. Like any new endeavor, hurdles became a part of the learning for staff and students alike. In particular, Glenn fondly remembers his work with colleague, Norm Garlie, a skilled group leader and co-facilitator with Glenn. As they worked with groups, Glenn found himself learning more and more about managing group dynamics. Still early in the group therapy movement, Glenn's growing experience pointed to unanticipated ethical concerns that had to be addressed. Because the personal and professional development groups were mandatory, the premise of volunteerism was violated. With an evolving insight into group dynamics, Glenn and other staff worked to develop an ethical practice which adequately addressed teaching and therapeutic practice in the program. In time, students were informed that enrollment in the program would require group participation. In addition, group participation was not evaluated. Eventually group leadership responsibilities were contracted to individuals who had no other teaching responsibilities. This measure was taken in an effort to eliminate any ethical problems with student disclosures impacting grades achieved in other courses. Always aware of ethical responsibilities, Glenn remarked,

> *I think that tells us that our ethical awareness in our profession has grown [and] is constantly emerging.*

Emerging personal visions of the professional

Like sails fueled with brisk breezes of creativity and excitement, Glenn's passion for his career moves quietly and fluidly through our conversation. Clearly, teaching, counselling, and theory development all hold value and enjoyment.

> *I loved teaching and I get lots of energy from teaching. . . .Teaching has a sustaining kind of value too. It's a challenging kind of process.*

From Glenn's perspective, counselling and counsellor education find basis in similar values. He acknowledges that differences do exist between counselling and counsellor education. Yet, whether counselling or teaching, Glenn comments on the necessity of a place for creativity, safety, and authentic self-encounters as important to learning and change.

> *I see [counselling] as a creative process. I see counselling as an effort . . . in part . . . by me to create a safe environment where people can encounter themselves more fully. In both by nurturing and by challenging ways so that . . . clients can take risks and I can take responsible risks . . . and so the task is to create that kind of environment within counselling whether it's individual or group.*

> *I suppose counselling and counsellor education, by it's very nature, . . . requires students to be self-reflective, to be self-examining, and to confront their own values in counselling, as well, it reflects back on us, doesn't it? It causes us to confront our own issues and that's why it's both a challenge, but there are risks as well. But we can get caught up in that in ways that are not healthy for us and not healthy for our clients.*

Building the department/midwifing a profession

Just as Glenn worked to enhance his own skills and abilities, he also became integrally involved in the development of his department, now growing out of its infancy. From 1973 to 1981, as assistant professor, Glenn held positions on various departmental committees including the selection committee. Beyond the university doors, he continued to work with the local counselling association. He held various positions in the local Guidance Association, Avalon Branch, from president to associate editor to provincial newsletter editor.

These were growthful times. The development of the guidance community in Newfoundland, and the growth of the Counsellor Education program, mirrored Glenn's own professional maturing. The relationships Glenn had established years before, in the old guidance council, provided a breadth and depth of foundation for his secure connection to the larger professional community.

> *[The university program] was a real boost . . . to the credibility and to the visibility -- the confidence of counsellors in their emerging discipline, that their type of work had this credibility -- that there was actually a program that the university decided to give it this kind of attention. You could see how that could be quite empowering in a way, quite supportive.*

> *My department was a very special place it was very supportive. I was very fortunate in having great colleagues and there was an excitement of being builders, at being on the ground floor . . . It was also a larger professional community . . . that I felt part of. That must have been pretty important too.*

In 1981, Glenn applied for and was appointed Head of the Department of Educational Psychology and Director of the Counselling Program at Memorial University. Affirmed by the endorsement of his peers in receiving the position, Glenn embarked on this phase of his journey with much the same attitude as he had encountered new situations in the past.

> *That kind of peer review, that kind of endorsement was very special as well. It was obviously a new adventure, taking on awesome responsibilities. So there was a scariness to that as well. I had been in an administrative position previously but not as large as this one, but it gave me a little bit of a feel for that.*

During our interview, Glenn's descriptions of his administrative roles are modest. Nevertheless, he was re-appointed to head the department for three consecutive terms. During the nine years from 1981 to 1990, Glenn recalls hiring nine new colleagues. The positions were in counselling, special education, and more broadly in educational psychology.

> *To have that opportunity to advertise and to strike selection committees and to meet candidates and possible new colleagues and to make those decisions and have some colleagues come and become part of our community. I feel very fortunate to have had that opportunity. . . . They were exciting times. I think very growthful times for me too.*

Balancing dual roles as colleague and administrator challenged Glenn. On one hand, he worked to establish a collaborative style in his decision making. On the other hand, his position required him to evaluate personnel and occasionally take the difficult task of disciplinary action.

> *That was difficult to navigate . . . but certainly these were things that had to be done, so that was challenging. I hope I did that okay. Others will have to evaluate that . . .*

Glenn found additional professional community through the Canadian Guidance and Counselling Association (CGCA) and he invested heavily in the organization. From 1970, to the present he has been a member of the CGCA. In total he has served three terms as the Newfoundland Director for CGCA. In the late 1980's he was a member of it's board of directors for four years. In addition, he was co-chair of the program committee for both the 1979 and 1995, CGCA national conferences in St. John's. He became involved on the Standing Committee on Ethics and, in the late 90's, chair of the committee struck to develop a new code of ethics. Finally, he accept the position of President-Elect in 1999. Over the years, CGCA became a professional community very close to Glenn's heart. It became a professional home and the acquaintances he made were often those destined to become lifelong friends.

The voyage at home: Family life

> *There's just no way that I can engage in the life of others through my counselling and not be affected by [my own] profound personal experiences.*

Certain moments crystallized in time and the processes that ensued, stand out as markers, like buoys in the navigation of Glenn's life-route. Glenn shared many of these moments and their impact with me. They were special buoys. Often unanticipated, they chartered courses through unexpected and sometimes difficult waters. Yet, the very routes they dictated, lead to the insights of a sailor wizened by a lifetime of voyages on the open seas. It is these very experiences which breathe an air of "real" life into Glenn's reflections on his experiences as a counsellor educator.

Married in 1962, Marion and Glenn, embarked on family life together. Following a miscarriage a year earlier, their first child, Timothy, was born in 1970. When Glenn returned to Boston, in 1971, they brought one year old, Timmy with them. During the birth process, Tim was injured and became developmentally disabled. Glenn graciously shared some of his pain and his learnings, as a father and as an educator, around this experience.

> *He was damaged during the birth process and so that was a big event. . . . But it's a process we have gone through as well because his disability is lifelong. He's living at home. He's 25 now and some of that - that just set up a whole lot of challenges for us. Emotional challenges, and challenges of dealing with his needs, becoming his advocate, and . . . a grief process in a way.*
>
> *It was a painful period as you can imagine as a mom and dad. Coming to terms with that and understanding it because . . . the disability wasn't obvious at first. Marion, like many mothers with disabled children, became aware of Tim's disability before I did. So it emerged as Tim got older and we were seeking out some confirmation about the disability. Early on we were dismissed about [our concerns of a disability]. Experiences that I now realize many parents with exceptional children go through. And sorting out my own emotions. . . . I think what's lost there is the normal child you expected.*
>
> *One of the things I now do and I've done for some time , is to teach a course in our special ed program called "Working with Parents and Families of Exceptional Children". And I wouldn't have been able to do that then [1970] because I hadn't kind of come to terms sufficiently with my own experience. . . . So to some extent the personal has been made manifest in some of the course work that I do.*
>
> *As a matter of fact . . . I'm particularly interested in the area of human loss and have come to understand that for human beings loss occurs in a variety of ways and not just through death, but through many other experiences. So I do workshops in that area, I introduced that as part of our counsellor curriculum. It really has been a valuable insight in my work with clients, myself as well, because I find that loss as a metaphor resonates and it takes on meaning, not just in my life but when I offer it . . . my clients take a lot of meaning from it as well.*

Personal and family loss run like a stream through Glenn's story of family. But, just as the raging torrents of annual spring run off bulge small streams and rip at the banks of its predictable course, streams also supply the waters necessary for fertility and abundance in later seasons. Streams carry the nutrients essential for life.

> *It's lead me to understand loss as a part of our human experience. . . . Offering the metaphor of loss and grief to clients as a way of helping them make meaning out of their own experiences. And it may be letting go of a developmental period in their life. Because I see losses as part of our growth as well. . . loss is a natural part of life. . . . Some will have more than others because life events.*

A second experience further crystallized Glenn's conviction of the integral role of loss in understanding life. In 1974, thirteen months after the birth of their second son, Dion, a daughter, Nancy, was born. Shortly after birth, she developed severe respiratory difficulties. While still very young, Nancy had a tracheotomy and because of the life threatening nature of her condition, she was taken to Toronto Sick Children's Hospital.

> *This, of course, was a major event in my life, in our life, in the life of our extended family . . . because she stayed in Sick Kids for almost two years where she grew up for a time. My wife had to be there often and we had to deal with that. She was at risk of course and there was surgery. She had that tracheotomy for 19 years. . . . The challenge was getting through those experiences in the early days. . . .I wouldn't have imagined that I could have survived then. . . . I found the resourcefulness, we found the resourcefulness to do that. Marion found it necessary to interrupt her nursing career to attend to Nancy's medical needs. She was permitted to come home only because Marion was a nurse. At last count, Nancy was admitted to Janeway Child Centre in St. John's on 44 occasions.*

Again, Glenn found profound and often difficult personal experience grounded much of his practice. As he continued to learn about life, he also learned about the strength that dwelt within him. These experiences lived as metaphors for his understanding of his clients' journeys - complete with a deep sense of the pain that life can offer as well as the belief in resources that lay within.

> *After I got some distance into those experiences and came to terms with them to some degree, I have been able to incorporate them even formally and explicitly into my teaching and into my understanding of the human journey and my understanding of what it means to be human and what it means to deal with pain*

> *and to grow. So it's very much informed aspects of my professional understanding and the kinds of insights and conceptualizations that I engaged in and meaning making.*

Glenn closed the discussion about his children with these words from the heart of a warm and loving father. I suspect that tucked between these few words is the soul of the personal touching the professional; the sentiment that flows through his teaching and his counselling with families with disabilities.

> *I'm just talking about those big occurrences, obviously there is a lot to this story . . . [but] I just love them. We just love them and . . . the disability is not the first thing we think about. And, of course, our son Dion with two siblings with special needs had to find a place and use for him. He has managed well. I am proud of him too.*

Unfortunately, there is no quota on loss during a lifetime. As our interview traversed the darker valleys of Glenn's life, I was about to learn about the reason for his tinted glasses. In 1985, midway through his tenure as Head of the Department of Educational Psychology, Glenn had an accident repairing a chair. The spring on the chair sliced his right eye in two. Emergency intervention required hospitalization in St. John's for a week followed by retina reattachment at St. Michael's in Toronto. As a result of his injury, Glenn lost the iris and the pupil in his right eye and though there is some sight in the eye, it is not sight that is used by the optical system.

> *But it was a traumatic event for sure. . . . It was a time to deal with trauma and pain and crisis in my life. I'm not saying that everyone would deal with it the same way, but I've come to understand how I dealt with it . . . from reading and debriefing with clients.*
>
> *I . . . see it as a loss experience as well -- this theme of loss, because I've lost that aspect of my sight. . . . I don't have depth perception. So I don't have that ability any more. But my eyes were always -- eyes are always an important part of one's ability to communicate. But for me I always got special attention drawn to that. My eyes were always commented upon by members of my family and friends. They're always, see . . .they were an important part of my romantic life. It is a*

> *loss in that regard. And there is a cosmetic effect as well. Now I wear dark glasses because my eye doesn't have the capacity to handle light. It can't contract . . . but my eyesight is very good. I had 20/20 vision so I've still got good eyesight.*

No chair spring can damage insight. In fact, following Glenn's accident and physical recovery, he sought to make deeper sense of his personal loss. His insight held a dimensionality that his physical vision had lost. Personal losses and grief were important to be sure but, surveying the situation from another angle, he also sought ways to employ his experience with others. Glenn explicitly sought to refrain from imposing his dilemmas and resolutions "cookie cutter" style on others. Maintaining a multi-perspectival approach, informed by his own experience, was the goal and this required the specially tinted lenses of experience. Glenn had more than earned this special vision.

> *The challenge, of course, is to gain some objectivity, not to impose my understandings on others. . . . I was fortunate to have a lot of support in dealing with those issues, those experiences. But I have integrated them into my own understanding about the way in which human beings deal with crisis and deal with loss and so I draw on that for my own understanding too. . . . At one of these conferences a couple of years ago, the School Counsellors Association of Newfoundland . . . I gave an address on the many phases of loss. I was thinking of loss very broadly as part of the human experience. But I was also drawing on some of those personal experiences I have had as well. . . . I guess its an integration of hopefully of my personal and professional.*

Chapter Seven

Transition and Opportunity: Retirement

The decade from the mid 1980's to the mid 1990's brought many changes in both Glenn's department and in his life. In the late 1980's, as Glenn was wrapping up his third term as Head of the Educational Psychology department, the Faculty of Education was reviewed. Driven by the search for organizational improvements and changes to the teacher preparation program, the review committee concluded that the Faculty of

Education ought to be restructured along non-departmental lines. As a result, along with other departments, the Department of Educational Psychology disappeared. Though Glenn understood the underlying politics and supported the change, it meant the death and transformation of a department that he had helped give birth to.

> *It was a period of sadness for me . . . and for many of my colleagues, because it was also a letting go of the department that had meant so much to me and to us collectively. A really special sense of community. . . . I think that part of the process that I went through was one of grief and letting go and others helped me with that and I've helped others with that as well.*
>
> *So there has been that period of transition. But it also created new opportunities as well. They weren't always evident at first, because change can be disorienting for a while and it was for me to. . . . My collegial relationships would continue . . . and I'd continue to have a chance to work with students, because I loved teaching and I get lots of energy from teaching -- teaching has a sustaining kind of value too and it's a challenging process. So that would continue, but we'd learn to do it in a different kind of way.*

In 1995, transition, by now a familiar acquaintance, escorted Glenn through another major life change as he retired from his full-time professorship at Memorial University. Since then he has continued to teach within the faculty.

What would you expect Glenn to foresee in a telescope that views the future course for counselling psychology? As quickly as Glenn is asked about the future for counselling psychology, he responds with the recurrent strains of his own life. With an eye on the fiscal restraints and cut backs which mark our era, Glenn sees the challenge of working within these parameters as an adventure replete with excitement. His interest is in advancing the art of counsellor education. Specifically, reflective practice captures his attention. It is the kind of knowledge that practitioners have, based on experience, but rarely explicitly credited -- a kind of sailor's knowledge gained as we travel our unique life course through mists and high waters, marked only by the occasional guidance of a lighthouse or string of buoys.

> *I think that we need to develop a pedagogy of counsellor education. I don't think we've done that as clearly as I would like. (I think we're only beginning that right now).*

> *I'm interested in Schön. . . . He's written a number of books. One is called The Reflective Practitioner. He has a constructivist kind of flavour to it. He talks [about a] systemology of knowledge from practitioners, because part of the challenge it seems to me . . . for us as counsellor educators is to make explicit what we know tacitly as practitioners. And that's a real difficulty - I don't think we've spent enough time, I have not spent enough time with that. . . . How does knowing occur within practice in an ongoing way? And what's the nature of reflection and practice? So that's one way of talking . . . that I find meaningful. The other way is to talk from the point of view [of] constructing professional meaning/personal meaning. How do we construct . . . counsellor education experiences that build on those understandings?*

Supervision is a part of Glenn's interest in the pedagogy of counsellor education. He ponders its position in counsellor education and advocates for theoretical development.

> *Is supervision a unique piece? Is it teaching? Is it counselling? Or is it a unique piece?. . . . We need to theorize and understand that . . . I guess conceptualization. Understanding to drive that and to make sense of that and offer it in meaningful ways both to counsellors who are in preparation and in an ongoing way.*

At the close of our interview, Glenn turned to ethical concerns. His vision of the future for counselling psychology includes a sensitive awareness, born of experience, for growing understandings of ethics with which we practice. In many ways, just as the world gradually opened from the sheltered, safe experience of a young boy from Indian Islands to the worldly awareness of a retired professor, Glenn hopes that new worldviews remain unfolding for those entering the profession. Here lies the sensitivity, born of life experience and panoramic vision, that moral practice demands.

> *There is a growing concern for the ethics that direct us because counselling is an ethically mediated undertaking and we're growing in that understanding -- and how we can become more understanding of the diversity in our society, the ethnic diversity, the worldview as our society grows in its pluralism . . . the assistance we've gotten from feminist perspectives [on gender]. And a recognition that we're imprisoned to some extent as individuals by our own . . . worldview. How can we construct experiences in counsellor education that will empower our students to take more risks and to be more open?*

Some things are there from the beginning

Echoes of early life on Indian Islands sound throughout Glenn's life. His desire to reflect on his experience and learn from it only amplifies and highlights the ripple of these early experiences through later life. Community and mutual support that were necessary to maintain life in the little island village of his childhood found resonance with his adulthood commitment to responsible group work and healthy collegial relations. From the early deaths of his siblings through his losses in adulthood, an intimate knowledge of grief and growth informed his own practices. The energy and excitement of new vistas beyond the familiar was always integral to his life and provided both the desire to explore worlds: the world beyond Buchans, graduate school in Boston, and even the social adventure of each new group experience. Perhaps there is little wonder that Glenn specifically values reflective practice -- the depth of his personal experiences provide a sure foundation upon which to secure his professional experiences.

DR. R. VANCE PEAVY'S BOOK

Daybreak

I pray to the birds.
I pray to the birds because I believe
they will carry the messages of my heart upward.
I pray to them because I believe in their existence,
the way their songs begin and end each day
-- the invocations and benedictions of earth.
I pray to the birds because they remind me of what I love
rather than what I fear.
And at the end of my prayers,
they teach me to listen.
(Williams, 1996, p. 53)

DAYBREAK

I've spent my life watching sky
and sea change colour
hynotised by
The beauty of it all
And you ask me why I'm singing
Well it is good for me,
it can be good for you
(Hot House Flowers, 1993, track 5)

On a gray November morning, Vance picked me up at the airport in Victoria. I had flown in at Vance's insistence that our interview be face-to-face. In truth, I shared his belief that in-person interviews were superior. As we cruised down major traffic arteries to his home, Vance moved the conversation through various topics quickly covering the basics. We discussed his recent forced retirement from the university and his take on the politics of the University. He spanned family history quickly sharing information about his two grown daughters and his partner. Our conversation moved as easily as his car through the deserted weekend streets. As we talked, thoroughfares turned into neighbourhood streets and Vance related how his colleagues had discouraged him from moving into this lower class area. Built on a hill, the house was within walking distance of the ocean. Now years later, Vance said he had never regretted ignoring his colleagues' advice and his decision to buy the home.

Rounding a tight corner hidden with greenery, we pulled up to the house. Our conversation covering family background closed as we pulled up the short drive and parked the car. Without saying so, I hoped that this wouldn't be the end of our discussion of the more personal aspects of his life. Besides, I didn't have my tape recorder on yet, so I decided it was best to wait for the interview to begin formally.

Vance's home was comfortable. Sitting at the dining room table, Vance served coffee. Glancing over my shoulder and through the large windows behind me, I saw a tall stand of bamboo cast in a very dark green by virtue of sunlight sifted through dark clouds. Natural woody browns filled the interior of the room and I began to take in the space, just as I began to take in the stories Vance generously shared. As he spoke, it became obvious that Vance understood the power of a story.

Chapter One

Growing Up the Hard Way

> *Now I've thought about this quite a bit. There were a few actual experiences or events in my life that I think were fundamental to the attitude and worldview that I would take later on.*
>
> *I grew up on a remote ranch, forty miles from town, living poor. My family? Well, it was my mother and some men that she married that I never really related to, who were illiterate, brutish types. We had no electricity. We had no water. We had no telephone. And no radio until 1937. It was 18th century - like living a long time ago.*

Fortune places us all in varying family circumstances and we are left to make of them what we are able. As a boy, circumstances were exceedingly difficult for Vance. Yet, outward signs of destitution are only reflections of the personal losses and poverty of relationships he remembers as a child. There is no glossy way to say it. Vance's memories are of a childhood more harsh than most - violent, poor, and sad. One can only marvel at the soul that sustains a child miraculously through trials and leads to a spirited life driven toward more noble endeavors.

With very little opportunity to grow up before facing serious responsibilities, violence, and loss, Vance shares the coarse epiphanies of his childhood in a series of vignettes.

Lambs, life and limitations

At nine years old, while tending sheep above the family ranch, Vance remembers learning specific lessons that he would carry with him for a lifetime. The cold edge of death appeared early to a little boy burdened with responsibility. A skilled story-teller, he poetically sets the stage and invites his audience to join a younger Vance during his daily ranch chores.

One of my jobs as a seven to eleven year old was to watch over the sheep we had. One of the things that would happen is in the fall the sheep would be up above the ranch quite a ways in a place that we used to call the Sukey place, because the people named Sukey once lived there.

In the fall, usually the ewes are bred so that they had lambs in May there. But every once in a while a buck gets out . . . so there would be a scattering of lambs here and there through the year. I remember one early December, I was up there at the Sukey place with the sheep in the daytime. There was snow around and it was cold, but it still wasn't heavy duty winter. They could still get around and browse a bit in the bushes and so on. There was a lamb born. (I knew this ewe was pregnant so I was sort of watching after her.) I used to come and go from this little cabin that was there. And this lamb had been born. It was born in the snow and of course it was kind of cold. So I picked up this lamb and carried it to the cabin, and the ewe followed me and I got her inside with the lamb. But the lamb was just not making it. And that night, it was about a mile and a half for me to walk down this snow path to the ranch.

And I took this lamb and put it around my neck with the legs hanging down like this and I was walking. I was about eight years old or nine years old. I remember walking in the evening and the snow was falling. These big flakes of snow, yet there was some stars that were sort of dimly in the sky and I had this lamb around my neck. And actually, as I walked the lamb warmed up a little bit, but it was more from my body heat because it was dying.

And I began to realize that there wasn't anything -- that this was a life, in a sense, had been entrusted to me, but it was probably going to disappear. And I felt deeply sorrowful about that -- yet accepting of it. I felt it was something that had happened that was beyond my ability to do anything about. On the other hand, I felt that it was very important for me to try to do everything that I could do. And I carried this lamb on my neck for a mile and a half. That night I put it in a big box by the stove in the house. Of course, it was dead the next morning.

But there was something to that experience that was so profound and deep in me that there are things that are just there and you do what you can but you may not be able to do anything about them. And that was life. It was living. So it wasn't a trivial thing. Well, that's one experience that found in me a kind of compassion for life -- for living things. And also a sense of the limitedness which you have. I think there are times that we can rage against those limitations, but they don't change.

Putting the power of this childhood experience into the context of the present, Vance comments on the importance of being willing to risk failure; a lesson that dying lamb helped him learn many years ago.

> *That helped me later on with a world view. . . . You are a finite being. You are limited. There is life and you must try your best to preserve that, but you must be willing to be unsuccessful. . . . So you're unsuccessful?!*

Riding the range and meeting reality

Vance brings another experience to the fore. Reality hits hard sometimes. As a boy, aware of the meager state of their lives, he would fantasize about the changes he planned to make for his mother and himself one day. Underneath the fantasy, I sense the love and care he felt for her. But, fantasies are just that and eleven year old boys have limits. Thanks to a special kind of intelligence - an awakening - this young boy, full of heart, was about to painfully recognize the limitations of his situation. Childhood innocence fell away leaving the raw truth of a harsh adult world. Losing dreams hurts. Again, Vance returns us to the ranch and we momentarily glimpse the gifts of nature for a boy who saw very little real beauty at home.

> *Well, when I was 11 years old, I had been up in the mountains. I was riding a horse and I had two packhorses. . . . I had been taking rock salt to the cattle that were out in the open range. . . . I had gotten up at dawn. I rode in the mountains and delivered the rock salt. And it was August and it was a hot summer afternoon. It was a wonderful place, in a sense, where we lived, because the top of the range was at tree level -- some 10,000 feet. And then we came down through the alpine meadows, and the pine forests, and the oak forests. You're going back through these zones and finally come out on to the sage brush and the ranch was right there.*
>
> *Anyway, I was riding along through the sage brush. It was in the afternoon. It was hot. I was tired and sweating. . . . The horses were sweating. Flies were buzzing around. The horses were switching their tails.*

> *I was riding in the saddle and I was quite saddle sore by then. So I remember sort of riding over to one side and then over to the other side. But in my mind I'd been having my favourite fantasy. It was that one day, when I grew up, I would build a new ranch and my mother would have a nice place. I would have these pictures in my mind about the log house and the fact that there were electric lights in it, and it was warm in there. All the outbuildings would be nice. They would be well done and the corrals would have good poles on them. It was this beautiful fantasy. I always felt so inspired that I was going to do this when I grew up.*
>
> *I was riding along and suddenly it was as though some shock went through me. I've often thought it's kind of like the sky opened for a minute. There was this realization in me, that I am this little boy, riding this horse. I will never do those things. That is just dreaming. This is an unrealizable fantasy. I felt this huge sense of loss in me and I started crying.*
>
> *It was a fundamental experience in my life. From that point on, I was never able again to engage in these fantasies about things that I would do that would be wonderful or terrible. I* must *see what my situation is.*
>
> *And I became conscious of myself as an 11 year old boy riding this horse down this mountain having a fantasy, and that it wasn't real and would not happen. Out of that, I mean that was a very painful experience and almost like lightning struck me or something there in that instant. I cried so much for a while after that. And there was a sense of loss. But in the end it was a wonderful thing, because I became aware of myself and I became aware of my mind -- of when it was fantasizing or not. I think this insight has been very instrumental when I work with other people.*

Vance turns this experience back to his work. Recognizing the lure of innocent dreams, he is sensitive to clients who unknowingly attempt the same. Despite the grief of losing an illusion, Vance sees his role as helping clients and students shed unrealistic dreams that prevent them from moving forward.

> *It has made me very sensitive when I'm listening to their stories. Are their stories connected to the realness of their life? or Are their stories connected to their dreams? Are their stories, at that point, innocent denial? Where are they living in their story? Because I once lived a story without knowing and then I did know. Now I can sort of hear and sense that. So this has a fundamental influence on my practical conduct at counselling.*

Desperation and murderous intent

As Vance talks, another story follows quickly on the heels of the last. In the matter of one short day, his childhood, no, his life was to change forever.

What happens to a child when his caregiver is his most dangerous threat to safety? What happens when a boy has nowhere to turn for help while he watches his mother being beaten? Sadly, Vance can answer these questions from personal experience. He holds no self-righteous attitude regarding the actions of which human beings are capable. He knows from personal experience we all hold violent potential within us.

> *When I was 14 years old, things had gotten to be a worse and worse situation between me and the man my mother was married to. He drank heavily. He'd beat my mother, choke her, and sometimes he'd beat me. He was a big brute of a man. I was so fearful of him and so angry. . . . It had started when I was about 10 years old. It had just gotten worse.*
>
> *And one afternoon . . . it was summer. It was early August . . . he'd gone to town. Well, when he went to town it was always the same thing. I'd know that late that night he'd come home and all hell would break loose. So something in me came to the conclusion that there was only one thing I could do and that was kill him.*
>
> *We were a gun culture -- a gun family. So I got all the guns . . . and put them away except for two. I had a Winchester 270 . . . and then I had a 30/30 carbine that I carried on my horse. I took three or four shells for each and decided where I would situate myself and I'd wait. He'd come and park and get out of the truck and start walking up and that would be it.*
>
> *I can remember that I very carefully took all the other guns and shells and hid them because I had this fear that if I was unsuccessful he might get to one of them before I did and then he would - - - .*
>
> *So I waited and waited. He was supposed to come home that day in the afternoon. Many hours went by and I was the only person there. My mother had gone somewhere. I didn't know where she was. They had three other kids -- my half-brothers and sister. I didn't relate to them much, because of my feelings toward their father, whom I now wanted to kill. Toward the evening I decided that since I could always hear the truck coming, way down, like seven miles down the valley, I decided that I'd go out in the meadow and change the water in the ditches - water for hay. So I went out there.*

> *Suddenly, I felt this -- I was overcome with an anxiety attack. I wouldn't have known that then, but I know it now. I stuck my shovel in the ditch bank and began to run. I ran from the meadow and down across and over the hills. I ran about three miles to where there was a stream. Just to show you how paranoid I was, I thought that I must get in the water and walk and run so he could not follow me. I ran about four miles down this little river.*
>
> *I was terrified. Fortunately, I didn't do what I had in mind or I would have gone to prison. But any rate, I finally crawled out of the river and went to a house of a woman I called Auntie. She was a part native person. She was not my aunt actually, but I called her Auntie. . . . In native culture, aunties are very special people.*
>
> *And I came to the door, knocked and she and her husband looked at me and they said, "Oh, my God!" because I must have been a fright -- like a drowned rat and probably looked awful. Anyway they took me in and gave me a bed. The next day she said she was going to call my mother and tell her where I was so that she wouldn't be worried. She did. So then my mother came and I talked with her a bit. She wanted me to come home. I said, "No". And from that day forward I was an independent, self-supporting person.*

Vance relates his story with strength. Though I am feeling rather shell-shocked just keeping up with the unexpected history which he reveals, he has clearly made sense of the experience in the decades following the tumultuous break with his family. Even before I have a chance to ask him about the meaning these experiences hold now, he continues. The history and events now so ingrained, he has hardly to work to reveal the lessons he's taken with him. Four different convictions fall naturally out of his experience:

> *What did the experience tell me? It helped me in my counselling life both as far as the theory is concerned and also practically. Well, one thing it taught me is that any human being can kill another one given the right circumstances. So let's don't get down with moral bad news on people who sometimes kill other people, because anyone can do that. I came so close.*

Fear and determination became emotions with which Vance had intimate knowledge. The icy blade of fear is an emotion that Vance has never forgotten. To balance, the strength of his determination was revealed in his ability to recover from his beatings without additional help.

> *The second thing [about the experience] is that it just gave me a lot of knowledge of what it is to be mortally afraid of another human being and not be able to do anything about it. To be badly beaten and not be able to do anything about it. Now I got over that. I'm not one of these people who says later, "You're going to have a lot of therapy". I've never had any therapy for that.*

Like a single sunbeam streaming through the darkest clouds, in the midst of this story, Vance sees a ray of hope. Born of his own experience of survival, he shares the belief that there is always an alternative.

> *Another thing is that no matter how bad the situation is, there is probably always something that can be done -- some kind of alternative. Under the worst possible, interpersonal human conditions, there is always something that can be done. In my case, the taking charge and getting out was important. Well, first it was to kill but fortunately that got aborted, and then getting out. Even though getting out meant a lot of hardship, because I was 14 years old and I only knew how to work on the ranch. What was I going to do? I needed to work as a man.*

Profoundly affected by his experience of abuse and the aftermath of his escape, Vance is led to an abiding belief in the strength others hold within themselves.

> *It [the abuse and his survival] also made me feel that in a lot of people there can be a pretty tough core there, and sometimes they need a little help to recognize that. I felt my aunt kind of held out her hand and said, "Yes, we'll shelter you". But there was a tough core in me. . . . So it's very important in working with people to always be respectful. They may have a resource there. All they need is a bit of companioning and they've got what it takes to do something about it.*

Willow

Vance provides a metaphor for his life. The willow. The wispy kind that lives on creek banks and lines lake shores. There is no mystery in his choice.

> *The willow is a wonderful thing. You know why? Because it will live through the winter. It'll live through 60 degrees below zero. It will bend in the ice and it will come back up. It will live in the most amazingly difficult environments and yet every spring it's so beautiful. I'm thinking of the little ones that live by the*

> *streams - simply like a willow. My life is like a willow. Bend but don't break. Stand there. Be beautiful. Live in the harsh. Live in the sun.*

Chapter Two

Experimenting

With just a little love and support from his Indian Auntie, Vance made his way in the world from fourteen on. Labour jobs met subsistence needs. He soon had a girlfriend. Though he chose not to discuss her on audiotape, in the retelling, she clearly holds a very special place in his memories. For years, she was with Vance during his growing up - a young woman with heart and a special compassion for Vance. I can only guess what that would have meant to a very young man with few people to turn to for a sense of certainty. As if to signal her importance and the impact of his loss at their breaking-up, Vance points out that she was the only reason that he ever sought counselling - a single session in his early life.

Uncle John

Male role models were scarce. Special interest in Vance was provided by a big Indian named John --Uncle John to Vance. By Vance's account, Uncle John appeared nearly larger than life, bestowed with a regal nobility that few ever carry. Vance looked up to this man both literally and figuratively and his gifts to Vance were those that can sustain a man for a lifetime. He taught Vance to observe -- to see deeply and to trust his intuition. Nature was the classroom. Though he does not say so explicitly, I believe that Vance respected John and even more importantly, loved him.

> *My only adult male role model or friend -- mentor --when I was growing up was an Indian. He taught me certainly more than any university professor taught me.*

> *He gave me my freedom to be silent. He gave me good eyes. I mean I had good eyes, but he helped me sharpen them - also various attitudes.*
>
> *Uncle John. We used to ride together all the time. He was an Ute - an ardent Ute. He spoke English well. We never talked about Indians. He would just point out things. It was mostly things about animals. Mostly he would get down on my case for talking when I should be listening. He taught me the sound of birds. The language of the birds and what a magpie is saying when it squawks. Magpies say many different things, depending on whether there's danger. . . . So he taught me that. He taught me about how to tell when a bull might be going to charge or not - how to see the signs on the bull. He taught me about the sounds of eagles and their language. So he taught me . . . such rare knowledge.*
>
> *He was such a beautiful man. I would never forget him. Riding he sat very straight in the saddle and even when the horse was jumping a ditch or whatever, he was always so straight. He wore the big 10 gallon hat, you know, with the top that went clear up. No crease in it. Here was this straight Indian on his horse. A beautiful man.*
>
> *Several times he'd turn to me and say, "If you would close your mouth and use your eyes, you wouldn't be asking that question." He was right.*

When cruelty is answered with compassion

What kind of gods would ask a young man to save the life of his mother's abuser -- the causer of so much childhood hardship? And, what does it say about a young man who does? What is it in a man? Just four years after Vance escaped the raging blows of his step-father, averting a murder himself, Vance was called upon to save his stepfather's life. The irony is beyond words. One can only marvel at the twist of fate and the sublimity that permitted his response to his mother's call for help. Despite a nearly impossible winter storm and the admonitions of Uncle John, Vance returned to the ranch.

> *Once when I was about 18 years old, I got a call from my mother, a telephone call. I was living over on the eastern side of Colorado and she said over the phone (it was the middle of winter), "Could you come and help?". And I said, "Well, I can. Why? What's happening?". And she said that her husband, was in bed sick, bleeding. She thought he'd had a heart attack but there was so much snow that no doctor could come out there. I was 200 miles away, but I said, "Okay, I'll get there as soon as I can".*

I caught a bus that came over the mountain to the town, that was about 40 miles from the ranch. The roads had all been closed, but they were sending out a snowplough, a grader . . . with a snow blade on it. I went to the road maintenance shop and asked if I could ride out there. They said, "Well, the law is that we can't allow someone to ride in the tractor, but you can ride on the grader behind". It was about 30 below zero. I followed this grader - sometimes standing on it, other times walking. I had a rope and I tied on because if it went faster then I wouldn't get left behind. It took all day and we got out as far as they could go until it couldn't go any farther due to the deep snow.

Then I walked another three or four miles in the snow. I came to the ranch where Uncle John and his wife were living. He took care of this ranch. I knew at this ranch they had a Caterpillar tractor and a big blade. So I spoke to Uncle John. I said, "I want to use your tractor". He said, "What for?". I said, "My mother has called and her husband is sick in bed. She doesn't know what to do. She thinks he's dying -- dying". He looked down at me and said, "Let the son-of-a-bitch die". I mean, Uncle John knew what a terrible guy he was. That's all he said. He just said, "Let the son-of-a-bitch die". Well, I didn't. I got the Caterpillar out, went up and finally got to my mother's place and bundled him on a sled and pulled it out and got him to the hospital.

Without a word from me, he concludes,

No. That's all I have to say about him.

The career odyssey begins

Running away from home at fourteen, Vance found ways to support himself. Mere subsistence living was not enough though. He was bright. He had aspirations. Yet, the route to counsellor educator takes the twists and turns of a highway through the Rockies.

In 1948, Vance found his way to university where he cast about looking into one thing and then another, unsure of a direction. His first taste of counselling came as a result of following a whim. In 1949, while attending university, Vance found two different counselling related courses that looked interesting to him so he signed up. In one course the professor had been a student of Kurt Lewin's and took a personal interest in

Vance. Vance was taken with his notions of life space and symbolic communities. The other course was based on Rogers' person-centred psychology.

> *The other professor had been a student of Carl Rogers and he was definitely a counselling type of person. So I took this course. It was really a huge course. . . . I was really interested in the ideas. I read things that Carl Rogers had written up to that time and his big book on personality had just come out. But it was these two courses that for the first time in my academic career I began to feel something pulling me that I could see myself getting involved in both a theoretical and practical way. So that was where it started.*

For reasons he chooses not to explain, Vance initially turned down a university fellowship to study counselling psychology -- a decision he admits he has regretted many times since. Nevertheless, he went on to achieve, as he puts it, a Master's degree "*sort of*" in psychology with an emphasis on counselling. Becoming licensed as a speech therapist, Vance shelved psychology for a while and began practicing as a speech therapist. Psychology was never far from Vance's mind though and he soon began using some of his psychological skills in his speech practice.

With a move to the American west coast, Vance returned to psychology and left speech therapy behind permanently. After securing a job in a community college, he approached the college president proposing to initiate a college counselling service. Given the top administrator's acceptance, Vance opened the college's first counselling services. Imbued with a light energy, Vance describes his time at the college and the experiences that foreshadowed a lifetime in counselling.

> *I began to study a lot more about counselling and do counselling all the time. I found it was great. I love doing counselling. I seemed to be very good at it right away.*

Ahead of his time, in a way, Vance also began keeping extensive notes on the experiences of women who were returning to school, a strong hint of Vance's love for research.

> *I was actually interested in research. I began to gather and keep notes on women who were returning to school. This was in the days before it was fashionable for women. So I kept very careful notes, case notes I guess you would call, over a long time, gathering data from around 500 interviews with women. Later this would be the material for the first research article I would publish after I moved to Canada.*

Financially, things were still difficult for Vance. Though he was both teaching and counselling at the college, money was tight. In the years following university, he had married and had three children. He took additional work outside the college to help pay the bills and eventually he was able to save a little money. He wanted to return to university but he still struggled with his life direction.

> *I did begin accumulating money and I decided to go back to school. I had this terrible decision - dilemma - because I really didn't know what I wanted to do with the rest of my life. I was quite attracted to anthropology. I had studied quite a bit of anthropology on my own. So I went to the University of Oregon and had an interview with . . . the head of the department [anthropology]. [He] had been the former husband of Margaret Mead . . . [but] I was worried that if I did that I would not be able to make a living unless I was able to become a teacher of anthropology, a professor. And I feared that might be hard to do.*

Chapter Three

Finding a Root/Taking Root

> *I feel like an outsider. Incidentally, that's another kind of view that I have often had of myself, that I am kind of an outsider. I didn't grow up in an educated family where everybody goes to college and university. I didn't have much early schooling in my life. I didn't make up my mind about my own life until I was 40 years old about what I was going to do. . . . Once I made up my mind, I became very disciplined about it and am continuing to be even today.*

Settling into psychology

In 1961, rejecting anthropology for fear of not being able to support himself and his family with it, Vance returned to another love, counselling. At the University of Oregon, Vance met Ray Lowe. Ray was a protégé of Adlerian, Rudolf Driekers. While Vance had limited interest in Adlerian approaches, his acceptance into the program at Oregon provided the opportunity for Vance to pursue a Ph.D. with the benefit of a teaching fellowship. Never far from the surface, Vance's independent nature shone through.

> *Ray Lowe, had set up a clinic at the University of Oregon . . . an Adlerian family clinic. So I met him and he and I seemed to hit it off with him pretty good right away. He said, "Why didn't I come to the University of Oregon in counselling psychology and study there?". I applied and . . . I went there but I wasn't really interested in Adlerian. I mean I refused to participate in the clinic. Nonetheless, I taught and I still had good relations with Ray, even though I wouldn't become one of his little goslings.*

To say that Vance's interests were different from the Adlerians seems an understatement. In fact, he was greatly taken with one of Adler's theoretical rivals, Carl Jung. So drawn to Jung was Vance, that he committed his doctoral research to Jungian theory and began making tentative plans to study at the Zurich Institute following graduation.

The doctoral program at University of Oregon flowed easily for Vance. He goes as far as to say that he knew more than his professors because he was more broadly read in studies such as: anthropology, sociology, and philosophy. Then bad news from Zurich, news which probably changed Vance's career direction forever.

> *Then this huge blow. I got the news from Zurich that Jung had died. I had already started my dissertation on an aspect of his work. I did go ahead and finish that, but I really felt a loss though obviously I never met him.*

Poverty-stricken following the completion of his graduate studies, Vance returned to work at a community college. For two years, he worked to build up the counselling program but a clash with the college president over matters of business versus theory ultimately meant that Vance left the position. He moved on to another community college where he met with unqualified success. Here he established an innovative counselling center replete with a study skills clinic, an employment counsellor, a rehabilitation component, and a pastoral counsellor. Vance fondly remembers this experience as one of the best of his working life. Ultimately, the program received an award from the American Personnel and Guidance Association as one of the ten most innovative programs in North American community colleges. Still this success did not meet Vance's career needs. Something was still unanswered.

A golden time

In 1964, Vance moved on to Stanford and a post-doctoral research fellowship. Times were golden for the Peavy family in California. Their Stanford apartment building was also occupied by the Milan Opera Company and cast members became fast friends with Vance's children. The children met Harry Belafonte in the pool one day, made friends, and while they basked in the California sun soaking up the attention of Hollywood performers, Vance basked in the intellectual climate at Stanford. Just doors down from his office Vance found kinship with the stars of the academic world, people like Michael Polanyi. Vance remembers rubbing elbows with Nevitt Sanford, author of the famous study, The American College Student. While at Stanford, Vance also worked with Harrison Gough, who developed the California Personality Inventory.

> *I was around outstanding intellectual people. Right down the office from . . . Michael Polanyi who wrote* Personal Knowledge *and is a Nobel-type person. I used to stop and talk with him. He was always sitting in his office, with the shades drawn, kind of chewing on pencils. . . . He was a wonderful person. And then there were others that I felt kind of inspired by.*

Vance wrapped up his time at Stanford with a research project examining the usefulness of the California Personality Inventory to predict whether incoming engineering students at Stanford would complete their program. While uninspired by the study itself, Vance left feeling well-trained as a serious researcher and research was important to him.

> *So I did this sort of scientific study. I became very well trained as a hard-line researcher. But all the time I was doing it, I was just doing it because that was what was expected of me not because I thought it was a very smart thing to do.*

From a boy who had permanently run away from home for fear of his life to a man with a family and a post-doctoral degree from Stanford, Vance had climbed an academic Everest. His deepest dream was to be a writer and a researcher. Passing on a chance to work in Iran, Vance turned his gaze northward to Alaska or Canada. A placement service located a position in the newly formed Educational Psychology Department at the University of Victoria. A university position rather than a college position was crucial: as Vance points out, universities expect you to be a researcher.

> *I wanted to be a researcher. I wanted to be a writer more than anything.*

Chapter Four

Working

Like the higher vocational calling and commitment of a priest, Vance responded to his career choice in counselling with the commitment of his life, his energy, and his heart. It is hard to say whether the passion originated with Vance or some inherent quality of the profession, but the energy between the two betrays an intimacy to rival marriage itself.

> *When I moved to Canada, my own commitment to myself was that I would pledge the rest of my life to the advancement of counselling in the world. Now, there's a Latin name, Vivum Vadium, or something like that, a living pledge. I certainly wasn't making it to anyone else, I was making it to myself. From this point on, all my work will be toward the end that there will be better counselling for people in British Columbia and Canada, anywhere in the world that I can get to and have some influence.*

Innovation from the beginning

Enjoying the support of a dean Vance greatly admired, Vance moved the family to Victoria. With only one counsellor education program at the University of British Columbia, his mandate from the dean was to research the potential need for a counselling psychology program in the Faculty of Education at the University of Victoria. In addition, Vance taught human development courses half-time. Within two years, his research had established a need for a program in counselling in the faculty and Vance joined a committee whose task was to establish a Master's program in Educational Psychology, including counselling psychology. From the very beginning, the counselling program at the University of Victoria was inscribed with Vance's signature.

> *So we got started and I wrote up the courses for the program. I really developed a blueprint for the counselling program here at the University of Victoria. Yes. I was the only one. Then several more were appointed.*

With the graduate program in place, Vance turned his sights to student services, a familiar domain from his years with the community colleges. Instrumental in lobbying for a name change from Academic Services to the University Counselling Centre, Vance was cross appointed to a half-time position in the centre and half-time in the department.

As his career and his commitment to the field became more firmly entrenched at U. of Vic., things became more difficult at home. In 1969, with his career just established and taking off, his marriage ended. Vance provides few details about his family life, but the end of the marriage certainly strained his working energies. On his own with three young children, he had to scale back. Though little is said, the struggle is loud and clear.

> *Then my marriage broke up and I found myself with children on my hands and I couldn't -- I just couldn't keep on with the counselling centre and do my job in the other faculty and be the mother and father to the children all at the same time. My youngest one was six, I guess. Then the next one was about 10. Then the next one was about 12. . . . I drew back to just teaching and . . . working in the department, promoting the counselling department.*

Some innovations come under duress. In 1978, under threat from the dean, of losing the Master's program in Counselling Psychology, Vance helped the Department of Education establish a Master's of Education in School Counselling program. Shortly thereafter, a Ph.D. program was added to the department and Vance took on his first Ph.D. students. During his career he would supervise 16 Ph.D.'s to completion. Eight of these would become professors in various Canadian universities.

Bricolage and distance education

Bricolage is defined as, "tinkering about" or "make-shift repair" (Atkins et al., 1987, p. 128). It is the activity of a handyman by the dictionary definition. In Vance's hands, it takes on fuller meanings that extend the concept to a metaphor for inventing solutions, using whatever materials are at hand.

> *You have to have what I call a bricoleur attitude. A bricoleur is a person who sees a situation exactly as it is. Sees what is there and then solves problems with what is at hand. . . . He doesn't sit on his ass saying, "Oh, well we don't have this so we can't do that". He says, "This is what we have. Now, here's how we solve the problem". I've been an advocator of bricolage for a long time. That probably goes back to my ranching history.*

Long equipped with a bricolage attitude and skills as an innovator, Vance set to work on developing a distance education program for U. Vic.. In time, community based distance education was delivered through Vance's coordination to eight communities which offered an M.Ed. program for counselling. Necessity demanded that flexibility be the approach to local situations and conditions.

> *It takes flexibility. You can't have a narrow-minded idea about what a practicum is. You can't think well we can only have a practicum if we have a clinic and we have two-way windows and we have 200 hours of supervised time and we have Ph.D.'s doing the supervision. If you think all of those things then you might as well stay home.*

Medals and national accomplishments

> *"We all have our trophy cases . . . it's like war medals . . . there was a battle to earn them." (Jevne, personal communication, March 17, 1999)*

With the self-declared goal to improve counselling where ever he could be involved, Vance's professional involvements were numerous and expansive. He worked on many nationwide projects, often coordinating massive research projects or developing resources with other team members. Though Vance balks at the compartmentalization of counselling into rigid specialties, I notice that most of his projects appear closely affiliated with vocational counselling.

Keenly interested in advancing counselling throughout Canada, Vance became an integral member of a number of national organizations. The Canadian Guidance and Counselling Association (CGCA), was an organization with which Vance was very active throughout the 1970's and into the 1980's. Vance highlights his role as editor of the organization's journal, The Canadian Counsellor, as a key contribution.

> *I applied to be* Canadian Counselling *editor. It was due to go somewhere else and I applied for it and they agreed it would come here. So I went to Montreal and brought . . . all the stuff back here and negotiated with the dean for space in a room and some equipment and so on . . . and set up the* Canadian Counsellor. *But I didn't really like the name* Canadian Counsellor. *So I undertook to change the name. I wanted it to have a little bit more professional or academic sounding . . . I had to argue for a year with a lot of people about this,* The Canadian Journal of Counselling, *which is what it is now. . . . I also did a lot of things to the journal including changing the format, giving it the cover it has and also getting and ISBN number.*

Over a period of 10 years, mostly through the 1980's, Vance worked with the Canadian Employment and Immigration Commission (CEIC). After conducting a full-scale cultural study of the commission, he helped to develop a national training program for their counsellors.

About the same time that Vance was working with the CEIC project, he presented a paper highlighting the need for adult counselling to a Canadian Royal Commission which was examining that issue. As a result of contacts made thanks to his presentation, Vance was asked to become involved in a new adult career counselling organization called The National Consultation on Career Development (NATCON). One of the 13 originating members, the group met annually to share presentations on career counselling. The year after its inception, NATCON received funding from the CEIC and was later joined by University of Toronto's, OISE Institute. Over the years, Vance watched the organization grow into Canada's national convention on career counselling and has given the plenary address there many times.

In addition to his work with CGCA, CEIC and NATCON, Vance became involved in a large scale national project called The CAMCRY (Creation and Mobilization of Counselling Resources for Youth) project. As a co-creator of the project, Vance identifies the purpose of the program as developing employment and career counselling resources for youth across Canada. After draft improvements and proposals, the project was approved by the Federal Government and with matching federal grants, the total resources garnered for the project topped 13 million dollars. From the dining room table, Vance points down the stairs to his home office, called *North Star*. Here he and two other professors met at the inception of the project to write the project proposal, hash out details and make improvements.

> *We met right down in my study in this house and hashed it out. I became the writer and the organizer of this thing. It was my job to run the meetings and sort of make sure something happened in the meeting. So I think we had three of them and just got all these criticisms about the proposal and sort of re-wrote it.*

Locally, Vance was put in charge of the CAMCRY project at University of Victoria. Principally, the Victoria arm of the project worked to develop new methods in career counselling, and several documents, including two books, were published. This experience proved to be a fertile time for Vance as he began to develop new notions exploring constructivism and career counselling. Out of this, the term socio-dynamic counselling was born and along with it new theoretical and practical approaches to counselling. In 1985, Vance had the term trademarked in order to protect his ideas.

> *I am still in the process of . . . getting the [ideas] integrated in some way under the title Socio-dynamic Counselling. I wanted to do this so that other people wouldn't be stealing this away from me all the time. So I regard Socio-dynamic Counselling as yet another Canadian invention. I have published a small book in Sweden on that . . . and I've published several articles about the SocioDynamic perspective.*

Overseas professional soul mates

Despite his many involvements on home turf, Vance readily points out that his constructivist approaches to career counselling have met with greater receptivity overseas than at home. A kinship that began as early as 1978 when Vance was invited to make presentations to the Swedish Labour Ministry has only flourished in the years since. Thanks to multiple involvements within Sweden, Vance was recognized by receiving an honourary membership in the Swedish Labour Market Board. In addition, he has maintained connections with the Finnish career counselling community that included a 1994 speaking tour for Labour Ministry professionals, counsellors, and officials throughout Finland and Lapland.

A star to steer by: Teaching

> *I call myself North Star. The reason I call myself North Star is that I love it in the night when the stars are all in the sky and there's always the north star. From the Rhyme of the Ancient Mariner, "The star you steer by", and that is the north star. And I think of myself to some extent as having, being, or emanating a star that steers -- steers me and steers other people. Everyone should have a star in their life. I'd like every one to have a star in their life.*

As Vance begins to share his philosophy of teaching - counsellor education - I can almost hear Uncle John's heart beat grounding our conversation and informing Vance's position more than any arm's length theory. At its core, Vance's work with his students shares much in common with nature and aboriginal knowledges. Just as the stars inspire us with their beauty and their ability to help us navigate, Vance seeks to provide that same inspiration to his students. The gifts he would offer his students are those that Uncle John offered to him.

> *To me inspiration is much more important than motivation, learning theory, or personality structure or whatever. . . . If I could give a gift to another person, I would give them this willingness and ability to be inspired. I would give them the ability to observe carefully, to use their eyes and their ears; to be self-observing and observing everything that is out there. To have 'good eyes' as the natives say. I would give them respect for and a love of language. By that I mean, I would include all kinds of symbolisms -- to realize that's what . . . makes human being's*

> *different from an otter or from a horse or from something else. So I would give them those things.*

Connecting with a silent, inner creative source is key to Vance's understanding of finding inspiration, passion -- spirit -- the energy to follow one's own direction.

> *To respect language. To take it in, to give it out and to let language rise out of the silence that is within you. Every human being is filled with a well of silence. Most people try to cap that well or keep it filled up so it doesn't bother them -- but that's actually the source of their creativity. So people who aren't creative cut off their well of silence, from my point of view.*

Firmly anchored in his belief that students should pursue a deeper calling, Vance has had to negotiate the challenges that his professorial position and his renowned reputation have placed on teacher/student relations. Power differentials between professors and students have the potential to warp their relationships, twisting them beyond the ability to communicate or work collaboratively. For Vance, a mutual responsibility lies in acknowledging and seeing beyond status differences. He shares a mutual responsibility with students to contribute to the common endeavour of their education. In Vance's experience, excess admiration, unequal power, and a lack of student initiative are all factors that can threaten the student/professor relationship.

> *If you are a professor or a trainer . . . you are automatically in a higher status than the student. Now somehow you have to overcome that a bit. But it takes the co-operation from the other side. Because one of the things I faced a lot of is people admiring me . . . and if they admire me too much, they close their eyes and don't really see me. They begin to see a picture . . . and I don't like that. It's not that I don't want to be admired. I just don't want it to come to the point where it clouds their vision. So there is the expectation of the student, the learner.*
>
> *And then there is the status dynamic that needs to be negotiated. . . . I'm very strongly committed to democratic or co-operative relations. On the other hand, you have to live up to that. I mean if you are the student and I am the professor, . . . I'll do my part. On the other hand, if it seems to me you are not doing your part, I'll bring that to your attention. . . . If you think I'm way out, I'll try to listen to that, too. So it has to be a two way street. And it's fundamentally clear to me*

> *that you have your life and I have my life. . . . Some people . . . get so invested in the other person doing things either the way they want them to do them or the way they think they should do them, and this almost parental feeling evolves. And I think that's generally not a good thing.*

To describe the professor/student relationship, Vance turns to the metaphor of allies working together to solve a common problem. Hierarchy in the relationship is acknowledged in the naturally differing abilities of the partners. From Vance's perspective, any working relationship, student or collegial, can be characterized by the metaphor of alliances:

> *My basic attitude about work with students and with colleagues is, "Okay, let's figure out what we are trying to do here. Let's see how each one of us can put our shoulder to it in a way that will help get it done. I don't have any problem at all with saying or being recognized that . . . I'm really a world authority about some things. I'm not going to push that on anybody. It's a fact. But, on the other hand, I don't want that to become something that everybody starts talking about and then that sort of diminishes the actual relations we have. So there's certain things you know about and certain things I know about. What really helps us is to see that we are allies. You bring to bear what you can bring to bear. And, I'll bring to bear what I can bring to bear. And those will be unequal. They will always be unequal because you are different from me. . . . The relationship should be framed more in the sense of alliances or allies . . . toward improvement or resolution or solving the problem.*

Vance is not about to do for his students what they are capable of themselves. Responsibility for one's own learning is a firm conviction for Vance. Rather than teach students himself, he believes in establishing self-reliance through experience and action. There is a higher order principle to Vance's pedagogy: the goal to teach students to find themselves, trust their inspirations, and work to solve their own problems encountered on the journey. Teaching parallels life experience.

> *I will do nothing for you that you can do for yourself. And since I believe that you are probably capable of doing almost everything by yourself -- [Well] a lot of people get really angry with me. They will say, "Well, you're supposed to be helping me do this or you're supposed to be teaching me". Every time I teach you*

> *something that makes you more of a dummy. It's up to you. The thing is how can you start discovering those things without me teaching you? Because if you can discover things on your own, you get stronger. If I teach you, you get weaker. Now what do you want to do, get stronger or weaker?*

Vance describes his role this way,

> *I see myself as an agitator. . . . I used to call myself an animateur. . . . That doesn't mean I won't help you. But basically, I want you to discover yourself, your strength, your ability . . . take credit for it and do good. Over time, I realized that . . . my job as a teacher, a mentor, as a supervisor, is to act toward you in a way that tends to mobilize your own intelligence and your own creativity. Now generally speaking, that means that I should be supportive, emotionally supportive and should point out things that are admirable and are working well and I shouldn't shy away from pointing out things that don't seem to be working very well . . . But I'm really trying to turn on your creative and intelligence motors.*

Figure 21. Vance Peavy lecturing at 69 years old.

Seeking to animate the soul of his students, Vance is disheartened when students appear to settle for anything less than their passion. Experience has taught him that it is worth pursuing a dream even if the vision takes time to appear clearly.

> *By the time I was in my mid-20's I had realized that I should not work for money. That I should never take a job simply for money. But that if I live a principled life, money will come to me. And that has been the case. So when I hear students . . . and other people saying things, "Well, I've got to make myself marketable". It just breaks my heart. I understand why they say that. That's part of the ethos and so on. But it's dead wrong. That's a kind of thinking that's destructive of the human spirit. What you do is you make yourself as intelligent as you can, skillful and so on. You find yourself a purpose that is bigger than you are. You've got to find something that is bigger than you and you give yourself to it. Oh, you may have your ups and downs as far as money is concerned. Basically, money will come to you.*

In the above statements, Vance portrays his guiding approach to career counselling -- the passionate and successful pursuit of his lifetime. Acknowledging the need to attend to the particulars of skill development when career counselling, Vance's primary concern is not about the pragmatics of quickly getting work. Instead, he attends to the driving purpose for his students' desires for a higher education. He seeks the energy that pulled them to the counselling program and the profession, for there lies the energy that can sustain life and career for a lifetime.

> *But it has to do with career counselling. . . . The fundamental thing is finding in your life a purpose that can drive you, whether it's making a good piece of wood or cleaning the street or being a researcher or a priest or whatever it is.*

Chapter Five

Becoming a Free Being

And I've woken to the sound
of sweet dawn music
Where a hundred thousand songs
are sung
While the earth and ocean changes
Four thousand million into one
(Hot House Flowers, 1993, track 5)

> *The title of my story? Daybreak. Every day there is a dawn. And to see the dawn and to feel the dawn is to be inspired. And inspiration means to breathe in the fact of your life and the fact that you are in an eternal universe and that it is opening again with the sky. It's a most wonderful experience. I think that in my life every day there is a daybreak. My whole life has been a kind of daybreak.*
>
> *I don't try to convince anyone but I think other people have a hard time understanding why it is that I am so hooked on rising with the dawn. To me it's the eternal mother opening the window to the day and there's such a rise of energy. When I first wake up it's 3:30 or 4:00 o'clock. I go down to the headland by the sea and I look out and I can see the crimson coloured clouds over the east and I hear the whispering of the breeze in the firs and I can hear the lapping of the sea water a little bit on the rocks.*
>
> *And then these things happen -- I feel filled with a radiant energy. I feel balanced in harmony. And for those moments I am in harmony with all the four-leggeds in the world and all the two leggeds in the world, and all the trees and all the water and all the sky for those moments. There is this enormous feeling of balance.*

"It sounds spiritual", I say. "It is", he responds.

> *And life without spirit is no life. And then I feel filled with creativity at those times. I don't deliberately attempt to think of anything and I'm flooded with thoughts and ideas and sometimes memories and scenes and scenarios and so on. They just flow through me. I don't try to think of anything. It is open. It's open to the power of my imagination, and intelligence and the connectedness of myself with all that there is.*

Meditation, communion with nature, encounter with self, new beginnings.

Uncertain how to explain the source of his energies, Vance is aware of the patterns that feed his drive.

> *While on the surface I seem like a kind of easy-going, sleepy, slow thinking person, actually I have incredible energy in me. For years, I have been in the style of working which never fits in very well with other people. . . . I usually wake around 3:30 in the morning, and I work until day break. I go for a walk at daybreak and then come and have a shower and breakfast. Then I work until 12 o'clock, one or two. Then at two o'clock I try to nap. Then I get up and do other things after that. And then in the evening I work again . . . anywhere from 10 o'clock or 11:30. Then I go to bed and I'm up at 3:30 - 4 o'clock. There's been a river of energy in me for a long time.*

> *Even as a young person . . . [I had] not so much frenetic energy, but a source of determined energy in me that was different. I've read in Yogi literature there's stuff about Kundalini - which rises from the base of the spine - Serpent of Fire. I don't really know about all that, but I think there's maybe something to it.*

Given his energy and his commitment to dedicate his life to counselling, it is no wonder that Vance took forced retirement very hard. For a time he was embittered. Told with sincerity and a hard-edged humour, he explains,

> *Well, I have to face it [retirement]. I had to either be angry and depressed about it, which I was; or I had to rise above it. I learned something in life. If you're stuck with turkeys, then your best recourse it to draw a circle that surrounds them and you go on. I used to say, "You smell my dust. You eat my dust". (laughter)*

The lay of the land: The counselling field

Now at retirement, Vance has spent his professional lifetime passionately advancing counselling. At times, his description of counselling is almost lyrical -- the nobility of the profession shining through individual efforts to provide companionship to a fellow traveler through their darkest of hours. Without question, Vance loves the honour in the profession. The eloquence comes easily. And, just as passionately, he is angered by those forces that would distort the counselling relationship and dilute or destroy a profession that seeks to inspire the spirit and console those hurting.

To begin his description, Vance points to an important social void which counselling can address. Counsellor have the ability and the opportunity to fulfill a guiding role that has been lost from so many other social institutions.

> *I've been convinced for a rather long time that counselling is potentially one of the most important functions that occurs in a society, and there is a very specific reason for that. . . . All human beings have to make lots of decisions and face problems. . . . Particularly in western cultures, the traditional guiding functions have deteriorated. The church doesn't function as a guiding function. The family*

> *doesn't function very well as a guiding function. The neighbourhood doesn't function. Elders are not really respected in western cultures. The guiding functions have all broken down - the traditional ones. Then the ones that have been brought in . . . like pastoral services . . . it's sort of broken down, too. It doesn't function as well as it used to. But then counselling is brought in.*

Protective of counselling, experience has shown Vance that some forces have the power to negatively influence counselling, shifting the primary intention from support to economic, self-serving, or territorial considerations. He refers to these as influences that "*capture*" counselling. For example, our latest social preoccupation with efficiency concerns Vance. Fueled by the need to provide increasing social services with smaller budgets, efficiency often becomes a primary consideration.

> *One influence is that [counselling] becomes a kind of formalized procedure where we've got to do things quickly. We can't get into personal lives too much. We've got to get people along because we've got a lot of people to process. . . . We got to do everything in a hurry. . . . Efficiency. The efficiency model. That's driven more deeply by what is called instrumental reasoning and that's a terribly corrosive thing.*

Vance questions the motives of some academics in his second concern for the profession.

> *The other bad thing is that it [counselling] gets captured, as it has been by the academic community, and then it's just a means of keeping a lot of professors in their careers.*

Vance articulates a final concern for counselling - a profession sometimes characterized by bitter territorial battles. Wholism in living and practice is Vance's conviction and he advocates a more unified practice and conceptualization of the profession.

> *Human beings always live their lives wholly. . . . You wouldn't sit and talk to me with just a part of you there. So we shouldn't have allowed counselling to get divided up into all these things. Like you have career counselling, you have vocational counselling, you have rehabilitation counselling, genetic counselling,*

> *you have family counselling, you have child counselling. God knows what . . . Now that was a basic mistake. I don't really know how it would ever be corrected, except I'll do my part. But I would like to see counselling get restored more to a kind of holistic notion. . . . As a counsellor, you should listen to this whole person in front of you, [rather than say], "Oh well, that's down the hall, the office down the hall does that."*

The companionate process

Though he sometimes comes across as judgmental and certainly strong-willed, when it comes to sitting with those who are struggling, warmth, compassion, and a kind of patience typify Vance's descriptive language. The unalterable cruel realities of the world never escaping his attention or understanding, there is room for relationship and caring. Here lies the utter nobility of the profession. One of the hardest things can be to sit with a person in their darkest hour, without the ability to change the externals of their situation, and not run off either physically or emotionally. Remembering Vance's childhood recognition that he could never change his mother's circumstances, I sense he understands about living through the unalterable.

> *Think of counselling as a process which enables human beings to, in a considerate and interested way, to help each other work out dilemmas that they are facing every day and helping [others] make decisions that they can live with, and learn how to survive through those things that you can't change. Some things just have to be lived through. Then it helps to have a good companion when you are doing that. So I think of counselling really as a companionate process. . . . I think it's too bad when it gets highly professionalized because then it becomes God knows what, a way to get journal articles written, I guess . . .*
>
> *So it is one process in society where one human being can face another and say, "I'll stick around with you for a few minutes and we'll see if we can't work this out somehow". Where there can actually be individualized attention to a concern that the person has. You don't send them off to take a class or a workshop. You don't put them in a group and make them do a lot of things. You don't ignore them and say, " You should be paying attention. We're here for some other reason".*

Life experience informs our understandings as counsellors as much as any theory. Acknowledging the ups and downs of life as normal, Vance cautions practitioners about the theoretical notions brought to bear on our work. We may be tempted to use theory to construct walls between counsellor and client that detract from our ability to be present as an honest open companion.

> *We need to recognize that pain is not avoidable. That life has . . . many sides. Living is pain and living is excitement, joyous excitement. As a counsellor, we shouldn't get too bound up in trying to make people comfortable or uncomfortable. It's life that they are in. . . . Pay attention to the actual experiences that . . . they have in their lives. And be very careful about what kind of theoretical ideas that we bring to bear, because most of them are probably more harmful than helpful. Even though a lot of people say, "Oh, I love this theory, and blah, blah and so on". When you get right down to it, it is questionable how much they are adding. They are probably detracting from the human encounter.*

Creating a space to witness the stories of others' lives is a critical function of counselling in Vance's worldview. He places great importance on expression of those experiences, both external and internal, that have not found voice. The passions and horrors of clients' lives should not be held in a stifled silence never finding respect and compassion. Vance is impatient with those who say that some experiences are inexpressible. Instead he turns to a variety of forms of expression, words or art as providing the vehicles which can give expression and provide healing. Interestingly, he sees silence as an expression.

> *People can have experiences and ideas and feelings and thoughts that they cannot articulate. That's something a counsellor can help them to do is to help them articulate things that they have gone through or experiences they have had. That's a very important thing that a counsellor does in counselling -- is to help people bring out into spoken words both the dreams and the nightmares of their lives that have happened.*

> *I am quite impatient with the idea that there are experiences that cannot be expressed. I don't believe that. I believe that there are many experiences that people do not know how to express. I believe that there is NO experience that is incapable of being expressed. It is just a matter of finding out how to do it. . . . It sometimes takes words. It sometimes takes drawing. It sometimes takes silence. . . . There is a very important, you might say, necessity of it.*

Advocating for counselling change into the future

Dedicated for a lifetime means dedicated for a *lifetime* as far as Vance is concerned. Though unwillingly retired from the University of Victoria, Vance's work continues. In recent years, his involvement in the Scandinavian countries has blossomed and there he finds kindred professionals and bureaucracies friendly to his constructivist visions and theories of counselling. He makes several trips a year for speaking engagements. When we talk on the phone, I can hear that his energies are clearly stimulated by the exchange of ideas with Scandinavian colleagues. Vance acknowledges that he would like to see change; change in the methods and schools of counsellor training as well as change in the systems which deliver counselling to Canada's population.

Vance's opinions about the best methods of counsellor education diverge from those currently in place. Reflecting on the history of departments that house counsellor education, Vance envisions a more open, interdisciplinary approach to counsellor education. Though he doubts the likelihood of the massive changes that would allow his vision to take place, his ideas are intriguing and give pause for consideration.

> *Because I would like to see counselling returned a bit to more of a sophisticated companionship. . . . It should borrow from a number of disciplines. It was a mistake for counselling to get captured by psychology or educational psychology. That is too narrow. . . . The training program should have more of an interdisciplinary flavour to it which would include . . . philosophical thinking [which] is just as important or more so than psychological thinking. And*

> *sociological thinking is also just as important. So there should be an interdisciplinary nature to the program. In order to do that it might be necessary to set up an institute that was not under the domination of a particular discipline.*
>
> *Is that going to happen? I doubt it . . . I would like to see . . . counsellor education become more quickly responsive to things like narrative theory, hermeneutics, phenomenology, constructivist thinking, chaos theory and so on. . . . All those things are really inspiring and everything about them isn't relevant or viable but they help people to have a wide-awake-attitude toward life and toward their work.*

Finally, a knowledge of Scandinavian approaches to counsellor training and counselling service has given Vance a model for change in Canada. He would like to see counselling easily accessible to every Canadian citizen, while the counsellor's position would evolve from its highly academically related stance to that of a well-trained companionate role.

> *In Finland, . . . there is legislation passed that makes it a right of every Finnish citizen to have access to career counselling and to family counselling. And the government makes money available to both educate and hire what they call career counselling psychologists. . . . There are no private counsellor/therapists there. You can't be a private therapist there, but you can have access to counselling. Now, I think that is a very intelligent thing myself. . . .*
>
> *Denmark is a tiny country, but there are 10,000 counsellors in Denmark. The thing is that most of them don't have what we think of as professional training. They have a lot of ongoing training but it's more at the level of . . . we'd call it "lay" counselling because we don't think much of it. Over there they think a lot of it and they're doing it on purpose that way . . .*
>
> *I would like to see counselling devolved or deconstructed a bit from its academic professional status into a sophisticated companioning. And there is certainly training connected to that. I would like to see it made available, broadly to everyone.*

Nobility

To close, just a few words from Vance sheds light on the soul of counselling, a characterization that makes me proud of my chosen profession and grateful to know him.

Given his abiding belief in the holiness of the profession, it is no wonder that he felt he could dedicate a lifetime to its advancement. Picture the soul of the man behind this description of counselling psychology.

> *Whatever this person brings, you face them and say, "Yes, I'm present with you, what is it? I'll be with you now for a while". Whatever it is. When counselling is like that, it's a fundamentally noble thing to be doing. There is nothing -- there is no process, outside of maybe love relations, in society that have more nobility to it than that. So one thing that I've been interested in trying to do is to help counselling stand on its feet in that way.*

I still marvel at the journey from a desperate ranch in the highlands of the Colorado Rockies to today. There is an inner nobility to the man not explained by the outer circumstances of his life. He is truly his own person.

CHAPTER FIVE
REFLECTIONS AND DIRECTIONS

Reflections on the Biographies

Biography is a system in which the contradictions of a human life are unified (Ortega y Gasset, 1995).

The stories will undoubtedly give rise to as many questions as there are readers. The broad question that prompted the research, "What is the experience of long-term counsellor educators?" is followed only by a myriad of other questions addressing theoretical approaches, counselling pedagogy, counsellor educators' development, and the relative importance of research in balance with theory, practice, and teaching. Other issues emerge about the possibility of a deterministic-type of interplay between personal history, cultural influence, and the demands of various academic environments in counsellor educators' practice. As I see it, the benefits of this research lie in its ability to raise questions about our practice as counsellors and educators. I believe that before we can ever hope to answer pedagogical questions about the "best" approaches to counsellor education, we need to explore the kinds of questions which we might ask and we desperately need the voices of professors and students alike. The sheer beauty and absolute frustration of this research is that the stories will spark differing points of passion and meaning depending on the reader. A nearly infinite number of issues could be and should be addressed. With this in mind, the responsibility for the reflection points are mine and I am reminded of Schön's (1987) words,

> In the varied topography of professional practice, there is a high, hard ground overlooking a swamp. On the high ground, manageable problems lend themselves to solution through the application of research-based theory and technique. In the swampy lowland, messy, confusing problems defy technical solution. The irony of this situation is that the problems of the high ground tend to be relatively unimportant to individuals and society at large, however great their technical interest may be, while in the swamp lie the problems of greatest human concern. (p. 3)

And so, the reflections are my own as informed by my experience with the research participants, the literature, and my own experience as a student. I am equally aware that the issues I am about to address lie in Schön's (1987) "swampy lowland" and that simple technical solutions are few and far between. Nevertheless, I believe that they invoke reflection and discussion and this is the spirit in which they are offered to the reader.

From my perspective, key questions that arise from the biographies only enflame my own passion for mentorship and improving counsellor education. It is these points which I wish to address. Undoubtedly, readers with differing perspectives on this research will discover additional important questions on the nature of counselling and counsellor education worthy of discussion and future research.

To begin this portion of the reflection, I look at the role of early life experiences in informing each career educator's chosen career focus and specialties. This is followed by a reflection on living in an academic culture as described by the participants and the literature. The value of self-reflection and the risks and rewards of personal disclosure are discussed. Finally, the climate of the early years of counsellor education, i.e., 1960's and early 1970's is explored with possible implications for today's practice.

Childhood As Destiny

Given the life stories shared in this research, the seeds for a lifetime of experience would seem to be planted very early. In a sense, these seeds become a *soulful quest* seeking resolution through the living of a life. (Remembering that *psyche* in Greek means soul, spirit, or breath.) Within each participant's narrative there is an influence or a question that emerges during early years. It resurfaces in various incantations or incarnations throughout life always begging for resolution. Childhood issues recur, embellished or contorted in adulthood by layers of social sophistication, insight, avoidance, and inward blindness. But by this, I am not referring to some deeply Freudian mystical process in which early experiences are mysteriously transformed into alternative guise. It is not some process in which expert knowledge must be procured in order to decipher one's unconscious machinations of self-avoidance. Rather, the process appears more straightforward. Upon self-reflection and through story-telling, each participant led our research conversations directly through early experiences -- experiences that birthed disparate interests and quests for a lifetime to come. I suspect that the stories told were more than mere plot devices or simple cognitive methods for organizing random events in life -- they held meaning about deeper purposes in life.

I am not the first researcher to note that very early experiences can impact a lifetime of career choices. Ochberg (1988) noted in his analysis of two middle-aged businessmen's careers that strivings were related to early childhood frustrations. Further, in a much more comprehensive study, theologian Paul Jones (1989) identifies this individual drive for a life-answer as an *obsessio.* According to Jones, the obsessio is the question with which we are presented very early in life and it is the driving force which pushes us toward various endeavours in search of an *epiphania* -- a resolution. The obsessio,

> is whatever functions deeply and pervasively in one's life as a defining quandary, a conundrum, a boggling of the mind, a hemorrhaging that renders one's living as cryptic. Whatever inadequate words one might choose to describe it, an obsessio is that which so gets its teeth into a person that it establishes one's life as a plot. (Jones, 1989, p.27)

Childhood events in each biography provide enough detail to hint at each future career direction. Where Jones (1989) calls the drive an obsessio, other words hint at the same phenomenon: vocation, calling, ministry, passion -- a sense that whatever it is, above all else, it must be addressed. Jones asserts that this soulful quest is energized by fundamental impressions of early life. The veracity of the stories, therefore, matter less than the nature of the teller's remembrances. In the case of this research, of course a thousand stories of each man's childhood *could* be told, but *these* were the stories that each chose. The participants' understandings of a lifetime of experience make sense to them in light of the memories they have chosen to share. In a very real sense, these early memories prophesy the plot of the biography. Jones highlights the very critical role of early life when he writes "the agony of obsessios resides often in the fact that their re-remembrance threatens to evoke the deep precariousness of the first five years of life" (p. 32).

By the example of this research, obsessios have the power to influence career choice, research topics, theoretical affiliations, teaching styles, and even the individual's decisions about whether to focus on research, theory, practice, or teaching. In each participant's biography common threads are found which weave through the story from beginning to end. Let's take a moment to reflect on each man's biography in light of the importance of early experiences and later focus in counsellor education.

Frank

The inexplicable fear-mongering and unalterable cruelty of the Nazis of Frank Van Hesteren's childhood, matched with the family's subsequent move to the deathly cold and utterly isolated Saskatchewan countryside left its mark of personal vulnerability. Making meaning of the horrific, and turning inside for answers to questions that were beyond practical resolution for a child, became part of a lifetime quest. Keen interests in human capacities for both altruism and cruelty were predicated on personal experience. Reflection and self-understanding became the means for addressing internal experiences that were beyond external resolution. Seeking a kinder society through his teaching, research and writing, Frank repeatedly approached values education as his passion. Finally, early memories only heightened Frank's deeply felt appreciation for those who touched him with kindness - his angels.

Don

Internalized expectations of perfection and a sense of responsibility for his proud family legacy drew an unsuspecting boy named Don Sawatzky into confined internal spaces limiting self-exploration and expression. By the time he entered graduate school, bold and brazen promises of the human potential movement invited him beyond inner limitations and into a world of personal possibilities - intoxicating in their breadth. In viewing counselling (and counsellor education in particular) as ministry, he was offered the opportunity to continue his grandfather's proud religious and teaching legacy in a personally congruent fashion. Family therapy served as a link to long standing family values. It was a reminder of both the painful loss of his first marriage and a hope for his new marriage. Crisis brought him back to himself and opened up a space within - a self-acceptance. The promise of human possibilities in combination with theoretical and practical emphasis on family work seemed to answer a *soul's quest* for broader inner experiences, the value of family, and the importance of an opportunity to minister.

Phil

None of the narratives contained in this research are driven more by the desire to capitalize on an answer already received and a maximization of joy in living, than Phil Patsula's story. Financial poverty in childhood had little impact on Phil. The one identifiable trauma of childhood, his stuttering, not to be overlooked, is overshadowed by his almost universally warm memories of growing up. The loving remembrances of his parents, protective stories from his neighbourhood, and tender recollections of his teachers suggest psychic comfort rather than the fodder for a lifetime of agonizing questions. "I don't remember a time when I didn't feel as if I belonged", he says conveying an enviable trust in the world. In many ways, his life is a reflection of his early influences, the integral role of his parents' Catholic faith and their commitment to service -- a life he remembers as imbued with constancy and joy. With service as his vocation and absolute passion, his greatest struggle seemed to pivot on recognizing his physical, psychological, and spiritual limits to providing a good thing. "Compassion fatigue" represented the personal struggle. Research and writing held less interest than service to students and psychological theory was easily translated into religious terms that were more compelling for Phil.

Charles

Charles Bujold's narrative barely begins when he comments, "I almost never came to life in this particular family". A sense of the big hand of fate benevolently directing converges with a deep desire for belonging. At twelve years old, sprung with a vision of his future profession more crystalline than many folks have a decade later, Charles laboured under its influence. The struggle ran even deeper because a focus on the priesthood demanded an articulate relationship with the Divine. Could it possibly be mere chance that led to a career in vocational development when his own career path had been difficult so early? And, one need hardly question why it became so important that he find a home, a place of belonging in his department, for himself and his passion. Retirement has done nothing to reduce his passion. If anything, his energies are refreshed with the opportunity to devote himself exclusively to the research which interests him.

Glenn

Survival requires community and the importance of community was always clear to Glenn Sheppard. Life on remote Indian Islands only highlighted that survival of both mind and spirit required the presence and compassion of others. The dissolution of his community at age fourteen tore away at his roots and temporarily left him feeling ill. Later, graduate school introduced groups as a valid way of working and naturally appealed to Glenn's community minded spirit. Much later, in his faculty position at the university, he brought his passion for community and group work, making it a required part of the graduate programs. In leading his department, he brought an ethic of collaboration and teamwork in an attempt to foster a healthy work environment. Following the early losses of his siblings, Glenn was touched repeatedly with painful losses in adulthood. Through reflection on his own loss experiences, grief became a crucial theme used in counselling. Early experiences with community and loss framed his approach to a career in counsellor education.

Vance

Making do with what is - to fight for survival and even to blossom is Vance Peavy. Harsh realities of destitution, the limitations of childhood, and experiences of abuse inform Vance's perspective. Abhorring the role of victim, he learned to rely on himself and to operate with the parameters of "what is" rather than to live in a dreamy existence, disconnected from real possibilities. He raged against the limiting poles of either escapism through unrealistic day-dreams or dissuasion by voices declaring the impossibility of a poor boy's success in following his heart-dreams. Brutally aware of the possibilities for human violence, he directly called his students' attention to their own potentials for violence. He made a specialty out of "bricolage" to the extent that entire programs under his design were predicated on taking advantage of what was present rather than focussing on what was missing. Trusting his own instincts implicitly, he repeatedly sought his own innovations over the dictates of others, winning awards and losing positions as a result. Vance brought his whole life to his work.

Counselling Chose Them

> *"I am beginning to suspect that nothing that happens is fortuitous, that it all corresponds to a fate laid down before my birth . . ." (Allende, 1985, p. 489).*

It will likely come as no surprise that each participant chose counselling as a subject area. And even more specifically, the specialization of topic, research, theoretical approach, and teaching methods correspond closely with personal experiences, values, and questions. Palmer (1998) says of teaching, "we were drawn to a body of knowledge because it shed light on our identity as well as on the world. We did not merely find a subject to teach -- the subject also found us" (p. 25). Each participant chose subjects even within counselling that promised to shed light on his personal experience and identity. There is a receptivity, akin to Eastern philosophies, that set the stage for a career in counselling. It is as if one says internally, "If this is where I am, then this is what I need to do".

This inward drive is the passion, the obsession, the energy behind the learning and the teaching. I would argue that teaching has integrity precisely when the teacher is living his questions. To the teacher himself, it becomes a matter of vital importance and personal integrity that these questions be addressed. As such, teaching holds the potential to become an intensely vulnerable activity -- especially in counselling. The subject itself hits very close to home -- it is personal. There is an excitement to living at the heart of what matters -- and an edge. When teaching appears to go well, it is a soul's dream and when things appear to go poorly, nothing could be more personally painful. It is as if we ourselves have been denied. There is a living dialogue between the inner life of the teacher, his subject and his teaching (Palmer, 1998). In this, I am reminded of Don Sawatzky's contemplation on leaving the area of family therapy as he experienced his own family difficulties.

The teacher or counsellor, as wounded healer (Nouwen, 1972), may be one way to conceptualize this issue. While experiences of deep woundedness can be powerfully instructive both in learning about one's self and one's teaching approach, this research seems to suggest that this is not the whole story. Counsellor educators' experiences also find foundation in gentler early experiences. Recall Phil Patsula's childhood memories of deep faith and family compassion. He carried these values through his career. Perhaps the deep drive we carry into career is comprised of both early woundedness as well as blessing. Whatever it is, where Jones (1989) would call it the obsessio, James Hillman (1996) calls it the soul's code - the must do's of life.

The Personal Undeniably Meets the Professional

Given the importance of early experience in choosing counselling as one's lifework in addition to the ongoing dialogue between self and profession, the very nature of counsellor education bears scrutiny. Indeed as my dissertation supervisor put it, "What is counsellor education if counsellor educators are versions of their earlier experience" (Jevne, personal communication, April 9, 1997). A frightening question indeed and difficult to answer. The response, at least in part, lies in the imperative to know oneself well for this is the very heart of the counsellor educating endeavour. To be able to mentor, teach, guide others would require an earnest knowledge of oneself and ones' own journey. Keenly aware of what impassions oneself and what destroys, the teacher is called, as Vance Peavy puts it, *to animate* the passions of the student -- to accompany the student, as a mentor, through that journey in uncharted territory discovering the passions that can sustain life and career. As such, reflection becomes as absolutely critical to the purpose of growing a counsellor as it is to the growing of a counsellor educator.

Following the completion of all six interviews, a keen awareness of the parallel process between the inner life of the counsellor educator and the journey of the student began to develop for me. I asked Ronna Jevne, my dissertation supervisor, to interview me in order to begin clarifying my own thoughts. In conversation with her, I found that awarenesses just bubbling beneath the surface began to find verbal expression. I found myself reflecting on my own experience in light of my interviews with the six counsellor educators and I began to place more value on my own growth through the profession.

> I'm coming to the conclusion that where I am at right now is important. To be a counsellor educator, it is absolutely essential that a person has a very keen sense of self-awareness and what's driving their actions and behaviours - where that's coming from. This doesn't mean that everything is always all figured out and that you've got your so-called identity pinned down, because that's always changing. But you need to be aware that things are changing. And there needs to be a willingness to be open about things with students to a certain degree, so there's a kind of humanness about it. I know that introduces some vulnerability, but I think . . . that if you are asking your students to do it they need to be able to see some of that humanity in their instructors. (Larsen, audiotaped conversation, April 9, 1997)

Given that we all see the world from perspectives coloured by our experience and that the questions which we tend to ask reflect our experiences, there are likely as many "correct" answers to "how-to-do-counsellor-education" as there are questioners. Ergo, "correct" ways to approach counselling and counsellor education may be equally plentiful. This, of course, takes us to a very scary place indeed. The university as a proud institution of long-standing is traditionally predicated on universal truths. While I take no issue with my alma mater over any other institution, the University of Alberta's motto, "Quaecumque Vera", (i.e., Whatsoever things are true), is a classic example of our universal pursuit of truth. And yet, some means for the pursuit of truth are routinely considered more valid than others. Truth is often assumed to be best discerned through argumentation and competition with natural science methodologies, often seen as the most powerful juridical tool for arguing the truth. Personal truths, the kinds born of careful and sometimes difficult self-reflection -- the kinds I argue for here -- rarely hold compelling sway in such environments.

Playing More than Defense and Finding a Place to Shine: Contexts of Counsellor Education

> *The university is a dangerous place for a young writer. Everything has been studied, everything has been said, and any singular, personally-arrived-at insight risks seeming vapid or banal. It takes a strong ego to guard one's crucial originality against the aggressive certainties of others. (Sullivan, 1998, p.55)*
> *- On Margaret Atwood's experience at Harvard*

Institutions can make very difficult homes for a soulful quest -- whether you are a professor or a student. Several of the participants in this study referred to the harshness of the academic climate. For example, finding a place where his interests and passions could be respected and nurtured became a key concern for Charles Bujold. When Don Sawatzky chose to learn more about the practice of counselling, he chose to do it away from his home faculty. Even those fortunate enough to feel comfortably at home in their respective departments, like Phil Patsula and Glenn Sheppard, said so precisely because they had found a place where they could be themselves within community. Clearly, whether experienced positively or negatively, the academic climate is critical to the experience of professors. In addition, research as reviewed previously, suggests that feelings of isolation within and disillusionment with the academic climate is not the experience of a mere troubled few (Karpiak, 1997; Lamber et al., 1993; Menges, 1996; Mintz, 1992; Olsen, 1992; Richardson, 1997). According to Mintz (1994), "Few would dispute that the academy is a place rife with conflict and contradiction. Conflict is greatly valued in higher education" (p.177).

I can remember the advice of a guest lecturer in one of my own classes. His primary advise to us was to "play defense" and protect ourselves in harsh political climates. He was specifically referring to the harshness of the educational climate and the sense that one must always be in a self-protective mode. This approach has us running for cover and dodging the academic "bullets" as Frank Van Hesteren referred to them. To encounter oneself fully can be an overwhelmingly daunting task under the best of circumstances -- our own dark sides are frightening enough. It can be downright dangerous territory to risk bringing oneself fully to an environment where inner knowledge is squashed by ways of knowing that are predicated on external knowledges and truth defined by consensus.

Instead we experience the temptation to split ourselves off from our experience and personal knowledges bringing only that which does not make us vulnerable to the experience. It is the irony that the soul's quest that brought us to the doors of the academy is precisely what we learn to leave outside when we enter. According to Palmer (1998), a long-time educator and writer on pedagogical matters, "[t]his 'self-protective' split of personhood from practice is encouraged by an academic culture that distrusts personal truth" (p.17). With the soul's quest left in a marginalized hinterland, only fragments of the energy and excitement that were the quest remain. Much of what is left is the armoured shell which passes for a ticket through academic life but leaves the journey robbed of what it could have been and less than what I believe both students and professors would wish.

Palmer (1998), puts it bluntly, "if we stopped lobbing pedagogical points at each other and spoke about who we are as teachers, a remarkable thing might happen: identity and integrity might grow within us and among us, instead of hardening as they do when we defend our fixed positions from the foxholes of the pedagogy wars" (p.13). The fear that personal ways of knowing are invalid and indefensible during routine academic wars annihilates the life forces for all in the vicinity. There is no opportunity to take risks and a singular focus on fear and safety only distances us from the essence that drives us to our quest. From my take on the narratives contained in this research, it is absolutely critical that counsellor education not be reduced to a cookie-cutter arms-length approach to counsellor training for a number of reasons. To be forced to shrink from the soul's quest -- the energy that brings us to the academy -- belittles all involved in the endeavour. The spark that feeds the professor is reduced to a thin, small voice barely audible to himself never mind his students. The university environment and counsellor education becomes merely a discussion of technique, diagnosis, and one-upmanship. To this end, the entire endeavour is an exercise of those who have abdicated their responsibilities to themselves and others out of an understandable fear in the face of self-revelation in an environment where these deepest longings will be dishonoured.

There is no question in my mind that the men in my study aspired to their roles in a genuine effort to make a beneficial difference in the lives of those they taught, counselled and administrated. Despite feelings of isolation and a lack of recognition several of the participants brought what mattered most to them into their work. Frank Van Hesteren made it very clear that his intention was to foster human kindness even at times when he felt misunderstood by colleagues. Vance Peavy committed himself to the innovation of programs based on realistic, sophisticated companionship in counselling at times when others were more aware of obstacles to program development. Charles

Bujold's tenacity allowed him to speak for the necessity of vocational approaches when it was unpopular to do so. Phil Patsula's determination to focus heavily on teaching and service to his students led him away from traditional expections of professors' roles. In spite of experiencing isolation, Don Sawatzky maintained his commitment to family approaches to counselling. Finally, Glenn Sheppard brought his reflections on his own profound losses to his work as he attempted to create a collegial academic environment.

The professors in this study have revealed ways in which they have worked to meet the challenges of bringing themselves fully into their career. I believe that when we refuse to bring ourselves to the processes of counselling, learning, and teaching we risk reducing the nobility of the task of both counselling and educating to simple answers based only on the most superficial levels of knowledge. Norman Cousins (1996) makes the case poignantly,

> Education tends to be diagrammatic and categorical, opening up no sluices in the human imagination on the wonder of their unique estate in the cosmos. Little wonder that it becomes so easy for our young to regard human hurt casually or to be uninspired by the magic of sensitivity. (p.69)

Directions

Several directions for counsellor education become apparent, as a benefiting of my experience with the participants in this study. The importance of reflective practice and the creation of positive collegial environments grows out of the preceding discussion. In addition, a number of topics first highlighted in the literature review bear reflection including: counsellor educator development, mentorship, the scientist/practitioner debate, definitions of counselling psychology, approaches to accreditation, changing cultural and professional times, and implications for hiring. Each of these will be addressed in turn.

Reflective Practice and the Academic Climate

Students require direction and sponsorship to begin a journey of self-discovery. I believe that they require mentorship to be encouraged to go to inner places that will undoubtedly feel frightening just as many of the participants in this study have. Reflection is not easy and as Scott Peck (1978) writes at the beginning of the Road Less Traveled, "Life is difficult" (p. 15). Consider Vance's admonition to his students -- to directly and deeply consider one's own ability to murder is a frightening excursion. Consider Glenn's awareness that loss is a part of most clients' experience. To experience loss in the deepest reaches of one's life is threatening - a journey unlikely to be taken by a student unless they have a sense of sponsorship by an experienced and self-aware mentor in a sincere relationship (for more on sponsorship see Gilligan, 1997). This is exactly what this research seems to suggest -- the need for depth of character and a self-aware honesty in compassionate mentors. Consider the following statement made by a student just entering a master's program in psychology after reading just two of the biographies in this dissertation.

> Until I read these stories, I really didn't realize that in many important ways what you are as a counsellor, you already have. So my education is to focus on becoming a better me. (Jennifer Boisvert, personal communication, March, 17, 1999)

Thanks to the honesty and courage of the co-authors in this study, I believe that this research has the potential to open new dialogues and experiments in counselling pedagogy. Perhaps new attempts will be made to integrate personal experience and growth with professional work in ways that have integrity and ethics. For after all, as counsellors and teachers of counsellors, we have chosen to work in an area that is personal by its very definition. The need to integrate personal experience into counselling pedagogy would seem self-evident. Perhaps there is even an ethical responsibility to build this component into counsellor education programs. The biographies included in this research only reinforce this connection between personal and professional.

From my perspective, by consciously building opportunities for reflection into counselling programs a number of beneficial things may happen. First, students would have an opportunity to see themselves holistically and reflect on the assets based on their own life experiences that they bring to their developing skills. Second, the tenor of academic relationships would hold the potential for change. I believe that in respecting one's own experience in addition to respecting others' experiences, there may be space for new collegial interaction. In order to survive in academe, the triumph of one's ideas do not necessarily have to occur at the defeat of someone else's knowledge. Professional relationships could be predicated on a *both/and* foundation rather than an *either/or* foundation. Third, with the possibility of legitimately bringing one's own most heartfelt focus to counsellor educating and research, professors may find space in relationships with students to be more open about their own journeys. The possibility exists to use their own stories as models for students and as means for human connection. This has been the strength of the research biographies contained herein. In my own life, I have also observed that the interventions my supervisees have appreciated the most often were the appropriately self-disclosed "down-to-earth" stories of my own academic and personal life.

Counsellor Educator Development and Mentorship

Clearly, each co-researcher in this study saw his experience as a counsellor educator as developing from childhood through his career. Even the careers themselves took on developmental aspects of growth and maturity over time. Like other descriptions of early academic life (Menges, 1996; Mintz, 1992), the early years were often characterized by feelings of inadequacy, uncertainty, and some experimentation. Don Sawatzky shared his experiences of developing expertise, while Vance Peavy discussed his journey to find a position and specialty to which he could dedicate himself. For all participants, confidence developed. Areas of specialization were established and expertise grew over time. Glenn Sheppard revealed how his skills and understandings developed in the areas of loss and special needs families. Retirement from academic settings became a further aspect of this study and without fail it became clear that these professors intend to remain active in their field. For example, Charles Bujold continues to write and actively participate in research.

This study provides an opportunity to further our awareness of the development of counsellor educators and their possible needs. In particular, the first years of a new faculty position require many adjustments including the transition from graduate student to faculty, new teaching assignments, establishing an area of research, and even moving to new cities. Given that these are years when counsellor educators are less certain of their abilities and are growing into new roles, mentorship relationships with more experienced faculty would appear to be very important. Just as I have already argued for collegial relationships within the academy, early mentorship could be one very tangible place for these relationships to begin. In the single study I have identified in which novice professors were satisfied with faculty support (van der Bogert, 1991), teaching mentorship and support was identified as the most critical aspect of their experience. With respect to this study, regardless of stage of development, most participants highlighted the importance of receiving support within academe. We are presently witnessing a time when there are major changes in counselling psychology faculty positions. I believe that the possibility of pairing novice faculty with interested retiring faculty holds enriching possibilities by providing novices with mentorship and retirees with opportunities to remain involved and share their wisdoms. These relationships may also provide exemplary models of collegial relationship.

Research, Theory, Teaching, and Practice

Returning to our discussion of the soul's quest, it would appear from this research that different professors inherently bring differing strengths and foci to their work. While university departments often place varying demands on faculty for teaching or research production, this is only half of the equation. In an era when we talk about individual differences, we need to remember that professors bring individual differences as well. Commonly, teaching excellence has not received the same notice from the academy as research production (Lamber et al., 1993). Yet, it would appear that some individuals are exceptionally committed to teaching. Phil Patsula specifically chose to focus on his students and their learning needs.

On the other hand, research is equally important. Other faculty hold equal passion for research and writing. Charles Bujold and Vance Peavy drew attention to their commitment to research and writing. Teaching, research, and writing are all needed within the academy. I believe that making space and providing recognition within the university for each approach is essential for the vitality of the institution, the faculty and the students.

In terms of the research/teaching dilemma itself, we may have too narrowly defined that which qualifies as research. It could be argued that reflective teaching is a keenly honed research activity (Hoshmand & Polkinghorne, 1992). Rather than narrowly defining research as the number of publications a professor has generated, research could also be defined to include the high level reflective and practical teaching skills of the master teacher. These are the kind of skills that require teaching knowledge, experience, ongoing self-correction as a result of hypothesis testing, and constant examination of one's biases in facilitating optimum learning environments. The classroom itself then becomes a final research document. Were this more inclusive definition of research employed in academe, perhaps we would see less division and more respect between those whose love is teaching and those whose love is research - as a similar spirit pervades them both.

Definitions of Counselling Psychology

One of the aspects of this study which has captured my interest is the diversity of possibilities within the counselling psychology field. Certainly we have the definition of counselling psychology as explicated in the literature review, i.e., focus on intact personalities, focus on assets, brief interventions, focus on person-environment interactions, focus on educational and career development (Brown & Lent, 1992). Nevertheless, each participant in this study was able to approach the field from very different vantage points. Each participant was influenced by very different fields, often expanding beyond psychology into other disciplines. Examples of this include Vance Peavy's interest in postmodern counselling as influenced by sociology, anthropology, and even physics, or Phil Patsula's interest in career counselling as heavily influenced by religion. Interestingly, within each interview, issues of spirituality surfaced. It would seem that the field of counselling psychology benefits from the influence of many disciplines and schools of thought. To this end, I believe that we would benefit from conceptualizing counselling psychology as a multidisciplinary endeavour which would include encouraging the study and application of a wide variety of disciplines.

Accreditation

By viewing counselling psychology as a rich discipline drawing in important ways from various fields, the issue of program accreditation becomes problematic. While I understand the growing pressures presented within professional cultures for accreditation and standardization of practice based on research, I am deeply concerned that with accreditation requirements come a very restrictive way of viewing our profession. Commonly, accreditation criteria place strict requirements on the kinds and content of course offerings for an accredited degree. In essence, accreditation holds the potential to create a hegemony over professional practice and scholarly thought – sanctioning some ways of knowing and dismissing, by their absence, other ways of knowing.

Throughout their careers, the participants in this study developed their areas of specialization based on their own driving interests and helped to develop a thriving field within Canada based on their own academic judgements. Without the demands of accreditation requirements the participants in this study have made important contributions to the field both in their respective areas of research and writing and in their work with students. In some sense, accreditation appears to be based on a mistrust of academicians' professional interests and their good judgement in preparing students. I see nothing in this study that warrants such mistrust. If anything, accreditation may hold the potential to undermine the best intentions and abilities of the academic community forcing rigid ways of practicing and research onto both faculty and students alike.

The Zeitgeist

Throughout the various life narratives shared in this research, some common theoretical influences emerge across many stories. The human potential movement, associated predominantly with Carl Rogers, Adlerian approaches, and the group movement in psychology all variously captured the attention of the co-researchers. For many, a sense of excitement filled the air. Educational psychology was approaching topics in ways that were new, untried, untested. Experimenting with new techniques and social situations, held possibility and freedom from old ideas. Don Sawatzky, Frank Van Hesteren, and Glenn Sheppard all describe feeling energized by the excitement of the times. With deterministic approaches in retreat, human possibility virtually hung in the air. Of course, with the benefits of excitement and renewed energy in the field came difficulties as well. Both Don Sawatzky and Phil Patsula highlighted how often an awareness of ethics lagged behind practice -- especially in the area of group work. At times compassionate, empathic commitments to the clients were lost in a cavalier application of new approaches with more focus on novelty than principled caring. To this end, several participants such as Glenn Sheppard and Charles Bujold, stressed the importance of ethical practice.

As I listened during our conversations about training and teaching during the 1960's and early 1970's, I found myself curiously envious of the excitement generated about the field at that time. Of course, ethical treatment of clients, students, and professors is unquestionably paramount. Nevertheless, the energy that characterized that time of training seems to have changed and waned in the ensuing years. As a result, I was given to wonder about the changes in our profession as a whole as we have become sensitized to the challenges of ethical practice. With increasing concerns about litigation, and the need to protect our clients, our students, and ourselves, we seem to have retreated to an essentially self-protective stance rendering excitement in our field more difficult to generate -- essentially inaccessible.

Throughout this study, I had an opportunity to vicariously experience a taste of the excitement in the field in its infancy. And, a question came to mind. Is it possible to balance the excitement of novelty and creativity with sophisticated ethics and responsible practice? Somehow it seems important to re-capture some of the excitement of working in a field that can be seen as stimulating, growing, and improving.

Implications for Hiring

Reflecting on my experiences with the co-researchers, it would seem that the experiences and values which they brought to counsellor education played essential and key roles in their long-term approach to their work. As such, what might be termed "bedrock values" informed ongoing skill development over a career lifetime. I suspect that where skills can be developed, nurtured and consistently improved upon, "bedrock values" anchor a lifelong approach to professional values and conduct. With this in mind, I would suggest that those hiring for future academic positions in counselling psychology may elect to focus on candidates' values and stories more than the expansiveness of the neophyte professor's curriculum vitae. From my perspective, experience *will* be gained, values are there from the outset. As such, it would seem critical when hiring new faculty to chose candidates whose values appear compatible with the objectives of the department.

Future Research Possibilities

Several possibilities for further research are revealed by virtue of this research. Three of these possibilities are highlighted below.

Because the target population of this research was counsellor educators employed in the field for over twenty-five years, all co-researchers were hired into their respective departments between the mid 1960's and early 1970's - a time when academic positions were predominantly filled by male professors. Future research with long-term counsellor educators who are women may reveal interesting differences and/or similarities with the life narratives revealed here. In addition, those hired at different junctures in the history of the field would undoubtedly bring additional perspectives to their stories.

While this research suggests a developmental pattern for counsellor educators exists, further research into this area is warranted. In addition, the possible issues in pairing counselling supervisors and counselling supervisees at differing developmental levels requires further attention.

As I have become more familiar with the life stories of the counselling professors in this study, I have begun to wonder about the training practices of healers in other cultures. I have found myself wondering about healers' lives and their mentoring relationships with healers-in-training. A fruitful area of future research may be to learn from aboriginal cultures about their approaches to mental health and struggles in living. In addition, we may learn about new ways to approach counsellor education.

Final Methodological Reflections

Reflecting on this research as a whole, I am fascinated by what I see as a curious and interesting inconsistency. Squarely situated within a postmodern paradigm, the narrative research methodology employed would assume multiple ways of knowing and multiple perspectives on the research results. True enough, in the form of biographies, the results themselves do suggest multiple ways of approaching life in general and counsellor education as a career in particular. Nevertheless, reflecting on the biographies in this chapter, I have often returned to the idea that, in some sense, these men were destined to address particular events in life -- an obsessio. I went so far as to quote Isabel Allende's (1985) phrase, "I am beginning to suspect that nothing that happens is fortuitous, that it all corresponds to a fate laid down before my birth . . ." (p. 489). As such, strong deterministic tones ring through the reflections chapter, loudly hinting at some aspects of self as fixed. Some core -- a soul perhaps -- that for each individual must be investigated, learned about, trusted, and responded to with honour, and integrity.

I cannot readily justify the inconsistency between the assumptions of the methodology and the conclusions I have drawn. There may be many responses each based on differing assumptions. Some would question the reflections I have drawn, others would question the philosophical foundations of post-modern thought. Some would seek a tight and consistent fit between the methodology and the closing reflections, others would be comfortable with ambiguity. Some would question my commitment or understanding of the paradigms, others would see this situation as encompassing a postmodern perspective capable of acknowledging multiple possibilities even those with modernistic overtones. Some might even assert that ambiguity is the stuff of life.

In this theoretical quandary, I am reminded that Bruner (1986) himself categorically states that narrative and paradigmatic modes of thought are irreducible. I believe that it is fitting not to limit the possible learnings from this research to one way of knowing. The vast majority of this research document has relied on a narrative mode of knowledge based on an investigation of truths through the lifelikeness of story. To draw conclusions, like those presented in this chapter on the "soul's quest", based on paradigmatic reasoning and argumentation represents an equally valid and important way of knowing regardless of the epistemological basis of the methodology.

FOOTNOTES

[1] While these experiences were important, they will not be elaborated on because they are too long to discuss here. My masters' thesis, Larsen (1995) would help to explain for interested readers some of the other reasons for my decision to attend graduate school.

[2] I recognize that supervision is also often provided by practitioners from outside the university. Nevertheless, this discussion pertains specifically to the development of counsellor educators as understood through this specific role or task. Further investigation on the difference or similarities of supervision as provided by counsellor educators or counselling practitioners would be interesting.

[3] Kvale (1996) also postulates that three communities are involved in the validation of qualitative research but suggests that these include: (1) the interviewee, (2) the general public, (3) the theoretical community. From this perspective, he leaves no place for the primary researcher's adjudication of her or his own work. In addition, he bifurcates the research readers' community between theoreticians and general public, a distinction that would rankle some postmodernists who may see this as unfairly assuming a level of unsophistication on, and assigning lesser importance to, the part of the lay reader.

[4] Often, at least a summary chart identifying major themes is possible with other qualitative methods. This is not as readily accomplished with a narrative analysis.

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APPENDIX A

Letter to Participants - Description of the Study

Long-term Counsellor Educators' Experiences

Researcher: Denise Larsen, Ph.D. Student in Counselling Psychology
6-102 Education North
University of Alberta
Phone: (403) 454-6298 E-mail: larsen@pop.srv.ualberta.ca
Co-supervisors: Dr. Ronna Jevne & Dr. Don Sawatzky

Dear Participant,

I am interested in gaining an understanding of the experiences of prominent counsellor educators across Canada. The information gained in this research project will be used toward my doctoral degree in Counselling Psychology. My interest in the topic comes from a variety of sources. My background as a teacher and now as a counselling psychology student has made me sensitive to the important role that counsellor educators have played in my own development as a counsellor. In addition, as a Ph.D. student I have had the enjoyable and challenging experience of supervising masters' level counselling students. Out of this experience, I have become increasingly interested in the unique combination of teacher, counsellor and consultant roles that a counsellor educator plays.

Research Background and Objectives

There are three specific areas that I would like to learn about from your participation in this research.

First, little information on the specific individuals involved in counsellor education in Canada exists. Together with my supervisors, Dr. Don Sawatzky and Dr. Ronna Jevne, we have identified your long-term involvement as an important contribution to counsellor education in Canada. I believe that a historical account of your experiences both personal and professional would make a valuable contribution to our understanding of the identity of counselling psychology in Canada.

Second, many trends in psychology have moved through the discipline over the years. It would be valuable to learn from you how you have chosen or dismissed various theories and practices. It would also be interesting to hear stories which helped you to make those decisions.

Finally, several theories of counsellor development have been advanced. Nevertheless, little attention has been given to the stories of counsellor educator development. It would be interesting to learn what values have informed your decisions as a counsellor educator and how they were expressed in situations such as supervision, course content, course offerings, and policy decisions. It could be there are stories from your experience that have informed your approach to teaching counselling students. It may also be that your approach has varied over the years. This information would be valuable in beginning to understand the counsellor educator's perspective to the counselling student/teacher relationship.

Description of the Study.

Since there is little information regarding counsellor educator development or prominent counsellor educators in Canada, a "discovery-oriented" approach will be used. Approximately ten counsellor educators from across Canada will be interviewed by the researcher. Participants in the study will all have been long-standing members (i.e., 25 years) of counselling psychology departments from across Canada. Follow-up interviews will be done with the participants to verify that the researcher's interpretation accurately reflects the participant's understandings of their experience.

The results of the research will take two forms. Both thematic analysis and narrative analysis will be used in working with the transcripts of the semi-structure interviews. Thematic analysis will likely reveal common themes across individuals' experiences as counsellor educators. Narrative analysis will take the form of individual stories and will likely serve as a biographical/historical account of the experience of important individuals development of our profession in Canada. It is for this reason that participation is not anonymous.

Your Participation

I would briefly like to describe what I am looking for during our interview time. When we meet, I would like you to tell me about your experience of being a counsellor educator. I am particularly interested in stories in your experience that stand out as important and meaningful for you. You may have stories that felt encouraging and others that discouraged or disappointed you. I am most interested in learning about your thoughts and feelings and what influences were important in your experience of salient life-events. There is no right or wrong way of telling your story, just tell it as it comes to mind. Although you likely have opinions about your experience, I am most interested in your actual experience rather than how you have analyzed. Most importantly, I would like to learn about what the process and development of becoming and being a counsellor educator has been for you.

If you have time before our first meeting, I would appreciate if you would reflect upon your experiences over the years and jot down any recollections that come to mind. I have included a number of questions that I may ask during our interview time, these may assist you as you prepare for our time together.

Thank you for being willing to generously share your time and experiences with me. I look forward to our time together. If you have any questions about the project please call me collect at (403) 454-6298 or via E-mail at: larsen@pop.srv.ualberta.ca

Yours truly,

Denise

APPENDIX B

Guiding Interview Questions

Interview Questions

- What has been your experience as a long-term counsellor educator?
- If you were to think of your life as a story, what would the title be?
- What would the chapters be and what would you call them?
- As you think of these chapters, which would be high points and which would be low points for you?
- What are some of the points when the personal touches the professional or the professional touched the personal?
- Were there times that things happened unexpectedly in your story?
- How has your life been informed by these experiences?
- What experiences have been most important to you in establishing relationships with student counsellors? Is there a story that goes with this?
- As we know, theories of counselling grow and fade as trends change in psychology. What is your experience negotiating the changing cultural stories about psychotherapy?
- Keeping in mind that you have the right to withdraw any information that you do not wish to be made public, is there any part of your story that you would be willing to share with me more privately, as important to the meaning of your experience?

- Are there other metaphors for your experience that come to mind as you look back over your development as a counsellor educator?
- How does the metaphor fit?
- What doesn't the metaphor explain?

- As you think about the future of counsellor education and your own experience, what do you hope will continue to be an important part of counsellor education?

APPENDIX C

Letter of Consent to Participate

Long-term Counsellor Educators' Experiences

Researcher: Denise Larsen, Ph.D. Student in Counselling Psychology
6-102 Education North
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Phone: (403) 454-6298 E-mail: larsen@pop.srv.ualberta.ca
Co-supervisors: Dr. Ronna Jevne & Dr. Don Sawatzky

I understand that I am volunteering to participate in a study of experienced counsellor educators. I also understand that as part of this study, I will be asked to share my thoughts, feelings, and stories about my own experience over the years. I am willing to share my experiences with the researcher, but I understand that I have the right to withdraw from the study at any point. In addition, I am aware that I have the right to decline answering any questions which I do not wish to answer.

I understand that the interview will take place over approximately two hours. It may occur via televideo-conference and will likely be audio and videotaped. Later the tapes will be transcribed and the researcher will begin analysis. I understand that at least two follow-up conversations will be required between myself and the researcher. First, I am aware that I will be asked to review the transcription and discuss any thoughts or concerns I have about the research. Following the researcher's analysis of my interview, I understand that I will, again, be asked to discuss my reactions to the researcher's work. Each of these follow-up conversations will likely occur over the telephone and the researcher will take written notes regarding the content of our conversations. I understand that my participation in the research to this point will be anonymous and that I may withdraw at any point. I also understand that the researcher may need to make additional contact with me for clarification and additional information.

Information obtained from my interviews with the researcher will be used for Denise Larsen's doctoral dissertation and possible future publications. Because of the historical value of the research, I understand that final versions of the research documents will **not be confidential** but will be released to the public domain. **I understand that prior to this point I will be consulted on any materials which I do not wish to be made public and I may have any material I am uncomfortable with destroyed.** I am aware that the researcher may require additional documents in order to conduct her research. Though the exact nature of these materials has not been defined, I understand that they may include a photograph of me, my Curriculum Vitae, and some of my previous publications. Again, I have the right to deny access to any personal documents which I do not wish to share with the researcher.

Until the final draft is written all audiotapes, videotapes, written transcripts, rough drafts, computer discs, and participant names and addresses will be kept in a secure location. I understand that the researcher may wish to contact me by E-mail but that I may decline this form of communication. Finally, I understand that at the completion of this project, the above materials will be destroyed.

The study has been explained to me, and I have had the opportunity to ask questions regarding my participation and the research. I am satisfied that I have been given sufficient information about the study, and I give my consent to participate in the research.

______________________	______________________
Date	Participant
______________________	______________________
Date	Witness

APPENDIX D

Consent for Public Release of Biography

Long-term Counsellor Educators' Experiences

Researcher: Denise Larsen, Ph.D. Candidate in Counselling Psychology
6-102 Education North
University of Alberta
Phone: (780) 454-6298 E-mail: larsen@gpu.srv.ualberta.ca
Supervisor: Dr. Ronna Jevne

I now give permission to Denise Larsen to publicly release my biography, as it has been negotiated over the course of this dissertation research project. I understand that **this is not an anonymous document** and that **my name will be associated with biographical information** about myself - **the specific details of which appear in the attached biographical manuscript**. In addition, Denise Larsen also has my permission to include any photographic images as may have been supplied by myself for inclusion in the research document.

Further, I understand that any audiotapes, videotapes, written transcripts, rough drafts, computer discs, and researcher notes, aside from the final attached document will be destroyed at the completion of the research project.

I am satisfied that I have been given sufficient information about the above issues, and I give my permission to release the attached biography including my name.

Date	Participant Name (Please print)
	Participant Signature
Date	Witness Name (Please print)
	Witness Signature

***** *A copy of each participant's biography was stapled to this form. I requested that the complete stapled package be returned to me.***

CURRICULUM VITAE

DENISE LARSEN
13911-109 Avenue
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454-6298

EDUCATION

Ph. D. Counselling Psychology Candidate	University of Alberta
M. Ed. Counselling Psychology 1995	University of Alberta
B. Ed. Elementary with Distinction 1992	University of Alberta
B. A. Psychology 1988	University of Alberta

AWARDS & SCHOLARSHIPS

- Social Sciences and Humanities Research Council Doctoral Fellowship (SSHRC) 1995-1999
- Walter H. Johns Graduate Fellowship 1995-1997
- Social Sciences and Humanities Research Council (SSHRC) Travel Grant - 1997
- Graduate Teaching Award 1997 - Nominee
- Mary Louise Imrie Graduate Student Award 1996
- Canadian Guidance and Counselling Travel Grant 1996
- Faculty of Education Support for the Advancement of Scholarship Grant 1996
  Major author with Dr. R. Jevne and Dr. D. Sawatzky
- Province of Alberta Graduate Scholarship 1994-1995
- Award of the Escheated Estates of the University of Alberta 1982-1983
- Harold Melsness Memorial Scholarship 1982-1983
- Rutherford Memorial Scholarship 1982-1983

PUBLICATIONS

- Larsen, D. (1999). Eclecticism: Psychological theories as interwoven stories. International Journal for the Advancement of Counselling, 21, 60-83.
- Larsen, D. (1998). Darleen's Story: When life hands you lemons. Facing Cancer, 9, Spring.
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- Larsen, D. (1995). The secret meaning of money: How it binds together families in love, envy, compassion, or anger [Review of the book]. Canadian Journal of Counselling, 29(3), 278-279.
- Wanchuk, B., Larsen, D., & Stewin, L. (1993). The bare facts: Answering students questions about human sexuality. Edmonton: Psychometrics Canada.

PRESENTATIONS

- Larsen, D., Priebe, D., Boisvert, J., & Lock, J. (1999). Real-life: Making a place for professional mentorship and support. A paper presented at the 1999 Section for Women and Psychology Institute, Canadian Psychological Association Convention, Halifax, N.S.
- Larsen, D. & Greidanus, J. (1999). Co-facilitator. Care for the Professional Caregiver: A Day of Rejuvenation and Spiritual Retreat for those Working the Seriously Ill and Dying. Star of the North Retreat Centre, St. Albert, Alberta.
- Larsen, D. (1998). Invited speaker Canadian Cancer Society - CanSurmount Edmonton, AB., "The Importance of Social Support Through the Cancer Experience."
- Larsen, D. (1998). Invited presenter Grand Rounds Oncology - Cross Cancer Institute, Edmonton, AB., "Using Reflective Practice in Oncology: Finding a Place for Our Own Experience."

- Larsen, D. (1997). Invited guest panelist - Chapter 24 - Canadian Psychologists' Association Convention, Toronto, ON., "Past, Present, and Future Directions in Counselling Psychology: A Research Presentation."

- Larsen, D. (1996). International Round Table for the Advancement of Counselling, Vancouver, B.C., Eclecticism: Psychological Theories as Interwoven Stories.

CONFERENCES/WORKSHOPS FACILITATED

- Co-coordinator 1999 Section for Women and Psychology Institute: Feminist Psychology: Looking Forward, Looking Back. A Pre-conference Convention of the Canadian Psychological Association. (May, 1999). Halifax, N.S.

- Facilitator of Story Block Workshop: Using Creative Methods Bereavement. (March 1998). Pilgrims Hospice.

- Co-Facilitator of Story Block Workshop for Volunteers. (March 1998). Pilgrims Hospice.

EMPLOYMENT

- Provisional Chartered Psychologist - 1998-99
  Cross Cancer Institute
  Group Facilitator- Breast Cancer Supportive Therapy Groups (4)
  Individual and couple's counselling

- Doctoral Intern Psychology - 1997-98
  Cross Cancer Institute
  Individual and family therapy - including crisis, pain, anxiety, depression, grief, marital, relaxation, hypnosis
  Team approach and inpatient treatment
  Group Co-facilitator - Going Beyond: Creative Breast Cancer Therapy Group
  Women's Mixed Advanced Cancer Therapy Group
  Brain Tumour Support Group for Clients and Family
  Stress Management and Relaxation Group
  Book reviews for patient library

- Psychological Assistant - Jan. - Aug. 1997
  Glenrose Rehabilitation Hospital Site
  Department of Psychology
  Individual counselling - brain injury and rheumatoid arthritis
  Group Co-facilitator - Brain injury - Self-Esteem Group
  Memory Group
  Workshop Facilitator - Rheumatoid Arthritis - Stress Management
  Pain Management

- University Sessional Lecturer - Fall 1997
  University of Alberta
  Instructor for Ed Psy 411 - Introduction to Counselling for Teachers

- Graduate Research Assistant 1993-1995
  University of Alberta
  Dr. J. Goldberg
  Assisted research on behaviour disorders and mainstreaming
  Assisted editing of Developmental Disabilities Bulletin

- Graduate Teaching Assistant 1994
  University of Alberta
  Ed Psy 309 - Dr. Bill Rollans
  Taught seminars on test administration, scoring and interpretation
  Discussed practical considerations for application to the classroom setting
  Graded student assignments

- Elementary and Special Education Teacher (Internship) 1992-1993
  Edmonton Public School Board
  Taught grades 3-6 special education and mainstreamed classroom
  Worked with children, teachers, other professionals and parents

ADDITIONAL PRACTICAL EXPERIENCE

- Masters' Thesis Consultant - 1997
  Replication of my masters' thesis with Kim Lundholm-Eades, University of Minnesota

- Alberta Hospital Edmonton - 1997
  Assessment and advanced personality testing placement
  Acute intake assessments

- University of Alberta 1995-96
  Practicum supervisor of three master's level counselling students

- Northern Alberta Regional Geriatric Program (NARG) 1995-96
  Counselling practicum placement
  Counselling stressed caregivers and families of Alzheimer patients

- St. Edmund's Junior High School 1993
  Counselling practicum placement
  Counselling primarily suicidal and self-mutilating girls

- Education Clinic University of Alberta 1993-1996
  Variety of assessment and counselling placements including:
    - Psychoeducational assessment with both children and adults
    - Individual counselling with a variety of issues including: family cancer, abuse, job loss and career counselling
    - Couples and family counselling

ORGANIZATIONAL MEMBERSHIPS

- Canadian Psychological Association
- Canadian Guidance and Counselling Association
- Canadian Society of Clinical Hypnosis - Alberta Division
- Psychologists' Association of Alberta
- Women and Psychology Special Interest Section - Psychologists' Association of Alberta
- College of Alberta Psychologists

CERTIFICATION

- Provisional Chartered Psychologist - College of Alberta Psychologists